THE PATHFINDER IN CHURCH WORK WITH YOUNG PEOPLE

EDWIN PHELPS

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THE PATHFINDER IN CHURCH WORK WITH YOUNG PEOPLE

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IN CHURCH WORK WITH YOUNG PEOPLE

By EDWIN PHELPS
General Secretary Baptist Young People's Union of America

With an Introduction by
W. EDWARD RAFFETY, D. D., Ph. D.
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To

THE CHRISTIAN YOUTH

Of Our Churches and their Leaders
Whose Zeal and Enjoyment
In Christ's Way of Life
Keeps them Striving Through
Youth Organizations in the Church
To Bring in the Kingdom

THIS BOOK IS RESPECTFULLY
DEDICATED

UNITED THEOLOGICAL SEMINARY
OCT 1 1956

INTRODUCTION

THE author of this practical manual, as the official head of the young people's work of his own denomination, has had unusual opportunity to know young people's work. Long years of experience and study and continent-wide observations equip him for capable leadership.

From the first chapter, "Facing the Facts," to the last chapter, "Assured Results," the author, himself formerly a business man, takes the reader in a businesslike way into concrete problems and through them to satisfactory solutions.

There is no thin-air theory in this book. Its message has feet and hands and heart for *service*.

It is a sane setting forth of workable suggestions. The book is organizationally centered, but not organizationally circumferenced. The general principles enunciated have definite values for all types of church young people's groups.

Many young people conscientiously are asking, How can we make our young people's society glow with intelligent and fervent purpose? How can we put new life into our organization, and train a more efficient leadership in Christian service? How can we "redeem the times" for Christ and His Kingdom? To all such this book is a veritable pathfinder.

W. EDWARD RAFFETY.

REDLANDS UNIVERSITY,
REDLANDS, CALIFORNIA.

PREFACE

THE natural tendency of youth is to organize for the attainment of ends which to youth seem desirable. Obviously, those ends will be influenced by the motives of at least the leader or leaders of the group. For the youth in the church, motives can be shaped to the most useful ends. But, much of the activity, which seeks to express these motives, must be left to the youth making up the membership of the organization, under a patient and apparently unseen, but nevertheless actual, adult supervision.

Educators are coming to realize more and more that youth expresses itself most readily (and, incidentally, most profitably to itself and to society), when it can do that which is prompted by an "inner urge." To the degree that expression is so motivated, superior training takes place.[1] Obviously, we must expect that "inner urge" to be stimulated and guided by persons of experience. To youth, however, its expressions must *seem* to voice its own impressions.

One reason for the too prevalent desertion of the church by young folk of the later teen age and early twenties, is because insufficient opportunity is provided by the church for an expression of youth's understanding of life. It is

[1] *The Project Method*, William H. Kilpatrick, *Teacher's College Bulletin*, Teacher's College, Columbia University, New York City.

a recognition of this lack that has led religious educators in recent years to give more attention to expressional activities in the educational program of the church.

While it must be conceded that the ideal is to have these expressional activities very definitely related to the teaching program of the Church School, it must be done in such a way that the inherent desire of youth to direct its own expression is given the fullest possible latitude. The form which that ideal is ultimately to take is to be the product of years of study and experiment. Meanwhile, in the church which has not yet discovered its responsibility to meet this need for expression, and in the church which is searching for the correct method of relating expression to teaching, there will come into existence and continue to exist those so-called young people's "expressional organizations," young people's societies such as the B. Y. P. U., Christian Endeavor, Epworth League, Luther League, Walther League, Young People's Alliance, and the like. These are youth's attempts at religious self-expresssion. They have been productive of the most commendable results and, until the desired ideal method of more definitely relating the expressional activity to the Church School teaching program has been achieved, these organizations must be encouraged and cultivated.

It is with this thought uppermost in mind that the experiences and convictions of the author have been set forth in these chapters. They are addressed primarily to

the leaders and the workers in these existing young people's organizations. The purpose and possibilities of the work of such organizations need to be better understood, a more comprehensive program needs to be undertaken in their behalf, and a more earnest effort needs to be made to render their work more fruitful. It is hoped that the reader will find here inspiration to consecrate his energies more fully to the task of aiding young people to see opportunities, in and through these organizations, for expressing their religion in helpful service to others.

While this book is thus addressed rather specifically to the "society" type of organization and that organization is constantly referred to throughout its pages, it is well to emphasize that the principles and plans herein discussed are by no means peculiar or limited to that type of young people's work. Any and every young people's church organization of whatever form or name will do well to measure itself by the preachments of these pages.

Then may it also be said—for fear it may become somewhat obscured in the attempt to be so practical in its discussion—that this presentment has a single and dominating purpose, namely, to challenge *young people* to develop groups of young people to utilize the church, to win other young people to an acceptance of Jesus Christ as "the way, the truth, and the life."

WILMETTE, ILL., April, 1928.

ACKNOWLEDGMENT

The encouraging counsel and assistance of friends have emboldened me to offer this material for publication. A score or more of these friends might be named here. Four, however, have been so outstandingly helpful that I desire my readers to know of them and my gratitude for their assistance.

Rev. Francis Carr Stifler, my friend and pastor for years, reviewed the initial outlines of this book some years ago. By his kindly criticism he freed me from the shackles of a technical language learned in another profession. By his stimulating preaching he set before me a constant example of a simpler diction and picture phrasing. Further enrichment along these lines has resulted from Mr. Stifler's later review of the completed manuscript.

Dr. W. Edward Raffety, now Professor of Religious Education at Redlands University, Redlands, Calif., has been generous in his counsel through many years of close association with him while he was Editor of the *International Journal of Religious Education.* His reports on two readings of the manuscript have been reassuring. He has expressed his views in the introduction.

Dr. F. W. Stewart, Professor of Religious Education

at Denison University, reviewed the manuscript most critically from a religious education view-point. There is hardly a chapter in this book but what has been materially enriched through emphases added, shifted, or strengthened because of his suggestions.

The chapter on Social Affairs has been made more vivid because of illustrative material and suggestions which have come from the rich experience of Miss Edna Geister, internationally-known recreation leader and author.

To these and the unnamed others I proclaim my debt of gratitude.

THE AUTHOR.

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I

FACING THE TASK

There is no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much.

—*Ruskin.*

FACING THE TASK

Of every one hundred young people in the Sunday school at the age of twelve or thirteen, only twenty-two remain there at the age of twenty years. Seventy-eight young people leave the Sunday school and for the most part are lost to the church.

It is not the purpose to discuss here the reasons for this tremendous loss. Suffice to say that most of the present-day leaders recognize that a vital, contributing factor has been the failure of the church to provide for the youth adequate, self-directed expressional activities.

The remedying of that situation is the concern of our Christian leaders, and particularly those who are specializing in work with young people. Practically all of the remedial plans are centering around a revamped Church-School program, the underlying aim of which is eventually to merge with the work of the Church School that of the various young people's societies and other organizations under a Department of Religious Education. And that is as it might well be.

However, there is an opportunity to make some improvements in the work of the young people's societies as they now exist, with a view not only to facilitating that merger, but to making the work under this new department more effective, especially for the young people. The spanning of a river by a cantilever bridge is more quickly accomplished, if work is being carried on from both sides of the river simultaneously. The alteration of our present

educational program in the church should be from both ends toward the middle.

The losses of past years are not going to be checked suddenly. They will continue, but, happily, in decreasing proportions. Meanwhile, these twenty-two young people who now remain in the church, and those who take their places in the next few years, are the ones with whom an immediate effort should be made partially to redeem the past. This is the group from which is drawn the majority of the effective membership of the young people's society. If that group can be made *more positively Christian,* is there not hope of making them a means of saving to the church many of their companions who have been leaving the Sunday school and church during this critical period of life?

Christian Young People

Positively Christian! That sounds like saying "more perfect," which our school-teachers always insisted could not be; for a thing already perfect could not be more so. However, since we use the term "Christian" generously to describe the goal of life, and many different degrees of attainment; because the Christian life is always a process of becoming, of "striving toward the mark," as Paul puts it, we may be justified in saying "positively Christian," if by that is meant something more than the average.

The boundaries of an acre of ground can be staked out with the most deadly certainty—and it will always be an acre of ground. Not so, with a Christian. The boundaries can only be approximated. To rephrase slightly a definition suggested by Alexander Maclaren, he who is one in

mind and heart with Christ is a Christian. The mind and heart of Christ are revealed in the record of his teaching and his deeds. Those teachings must become a part of one's possession and the doing of deeds like his must be a part of one's experience, in order to be attuned in mind and heart with Christ. The more real such possession and the more extended such experience, the more positively Christian one will be.

A Question of Management

Here, then, is our task! So to direct the development of this group during their teen age and early twenties, that their thoughts and motives of life may be controlled by the life and teachings of Jesus. That demands such a presentation of his life and teachings as will aid these young people in their current life problems. But, it demands something more—a soil wherein the teachings and experiences find lodgment and growth.

In the church, these young people must feel an atmosphere which makes *worship* to them natural and easy. In the service program of the church, they must find opportunities for experiencing the joy of *work* well done. In the acquisition and possession of material things, they must be led to practise a *giving* which recognizes their stewardship to God. To what end? To enable these young people to acquire such habits, attitudes, and control of life as shall render their lives *positively Christian.*

Is not this a problem in management just as much as is the directing of unshaped metal, wood, and leather from one machine, bench, or hand to another and to a place of assembly from which issues a finished automobile? Each is a question of converting raw material into a finished

product. Each is an enterprise where success depends upon knowing the " how " of management.

The Goal of Management

The publishers of *System,* a business magazine, are authorities for the statement that

the INDIVIDUAL FEATURES OF MANAGING this or that particular business—each one's peculiar trade conditions, financial problems, labor questions, production methods, range of activities, selling difficulties, personal equations, and so on—are but the *" clothes" that those particular businesses wear.* These clothes may vary from each other as widely as the dress of an American girl varies from that of her Hottentot sister, but beneath them all the naked, fundamental PRINCIPLES OF MANAGEMENT apply to, and are used in each business alike, just as the principles of anatomy are the same in all races, regardless of dress.[1]

During more than twenty-five years of confidential relations with business men and business houses, these publishers have

investigated and studied the management of many different enterprises, varying from Charles M. Schwab's management of the Bethlehem Steel Company, to the management of a little bakery on a side street of New York; from the Santa Fé and other railroad systems, to a two-vehicle bus system in a Connecticut village; from the management of a great State Street department store in Chicago, to the management of a small grocery in Michigan; from the management of great offices, to the management of small jobs in them; from the running of an express company, delivering packages all over the world, to the running of errands from one office to another.

Out of the richness of this experience they declare that " stripped of the ' FLUFF AND RUFFLES ' OF DE-

[1] *The Knack of Managing,* A. W. Shaw Company. By permission.

TAILS and the tools and the raw materials, the problem of their management is identical—TO GET SOMETHING WELL DONE with the greatest possible dispatch and the least possible expense."

Rules of Successful Management

Three rules underlie successful management and they are the same, *System* says, whether one has a thousand people to direct or only one, whether the handling of a million dollars is involved or only a ten-cent carfare, whether it is making bread from flour and yeast or making steel out of pig-iron. These three rules can be made most obvious by a simple example in management.

An errand-boy at Marshall Field's great store in Chicago is handed a package to deliver to Mrs. Jackson at 63rd and Dorchester Streets. Consciously or unconsciously the lad repeats to himself the directions of his "boss": "Now my job is to take this package out to Mrs. Jackson, get a receipt for its delivery, and return with the receipt to the store." As simple as it is, the lad has *analyzed his task.* He then thinks of the different ways by which he can get to his destination and back. He might get on a car right in front of the store, transfer at 63rd Street, and ride east to Dorchester Street. That would cost him seven cents and take an hour and a quarter. He could walk over four blocks and take the elevated. This would cost him ten cents and take about forty minutes. In this meditation, he has *planned the doing of the task.* As he makes his start, the final warning of the "boss" that Mrs. Jackson will be waiting for the package, decides him to take the elevated. And forthwith he sets out to *perform the task as planned.*

Thus the three essential rules of successful management are (1) analyzing the task, (2) planning the doing of it, and (3) setting out diligently to do what has been planned. And these rules are as applicable and as fundamental to the work of the church, or any of its organizations, as they are to a business enterprise. In the subsequent chapters, a brief explanation and illustration of what is involved in each of these rules will aid in making clear all that is involved in the task which we face.

The Need Revealed

How many a newly-elected president of a young people's society, full of " pep " and enthusiasm, has rushed into his job of running the society with only the thought of making things *hum*. Special outside speakers for the regular devotional meetings; special music interspersed in the program; special invitations to everybody in the church; and special publicity. And things did seem to be humming. Then when he had exhausted his list of outside speakers, when he could find nothing new in the way of musical numbers, and when the newness of the special invitations and the publicity had worn off, a terrible decline set in. Only the few faithful continued to come, and none of them were disposed to exert themselves much beyond the coming. Then the president and the preacher and some of the others began to wonder what was the matter. " The young people are no longer interested in religious things," they said. And why? This new president had not first stopped to inquire what a young people's society was supposed to accomplish. He had not faced adequately his task of how to manage that young people's society. He was on his way, but where was he going?

SUMMARY

Making the members of a young people's society more positively Christian and more constantly fruitful is a problem of management—a handling of youth and the teachings of the Master of Life so that the life interests and motives of the one are controlled by the other. A study of a large number of business enterprises has revealed the fact that success therein has depended upon one's knowing the "knack of managing." The three essentials of successful managing are, (1) analyzing the task, (2) carefully planning the work, and (3) energetically working the plan. Past experiences reveal the need of applying those same three rules to the problems of a young people's society

QUESTION

Review in your own mind the work of your young people's society for the past quarter. Does the quarter's work show that the officers of your society realized that their task is one of "management," subject to the same rules that operate in any business enterprise? Give reasons for your answers.

II

WHAT COMES BEFORE "PEP"?

Nothing was ever achieved without enthusiasm.

—*Emerson.*

—but—

Zeal without knowledge is like expedition to a man in the dark.

—*Newton.*

WHAT COMES BEFORE "PEP"?

If the goal of management is to get something well done, with "dispatch and the least possible expense," then the first step in analyzing the task is to determine exactly what is to be done—what the real aim is. This sounds much simpler than it really is. Nevertheless it is the vital first step in approaching any project or undertaking. An illustration taken from *The Knack of Managing*[1] will show the importance of such an inquiry:

"A large wholesale tailoring house a few years ago needed a new office and shop manager. Under the old manager everything seemed to be going wrong in the conduct of office and shop detail, and as business grew the delays of making shipments on 'measures' were becoming serious.

"The firm makes each suit of clothes to the individual measurements sent in by the local clothing stores which act as its agents. And as the clothier's customers were kept waiting day after day for their suits, complaints poured in and cancellations often resulted.

"A young man who had shown ability as an assistant was given the position of office manager, with instructions to speed the work up and get orders out on time, at any cost.

"He assumed his duties with great enthusiasm and 'pep.'

"The first day's mail brought the usual complaints of

[1] Published by A. W. Shaw Company. Used by permission.

overdelayed orders, and the new manager seized on them personally. He had each order traced. Some he found were in the shipping-room.

"'Why aren't these orders out?" he demanded of the shipping clerk.

"'Haven't had time yet,' the shipping clerk said, 'and we have others here that are still further overdue.'

"'Then you're working short-handed. Get another checker. Get another packer. You've got to get orders out quicker. We're going to stop these delays. Put on more help right away.'

"Other orders were delayed in the trimming-room.

"'You've got to get these orders down-stairs today,' he told the foreman.

"'Can't be done, sir,' replied the foreman, 'unless I hold up some still older orders. We ought to have more people if we're going to rush like this.'

"'Put on more people—how many do you need?'

"And so it went all down the line. More people were added. And *costs of running went up.* But confusion only increased, and complaints and delays did not lessen one particle.

"When the increasing cost-sheets were shown the new manager he went back over his trail demanding retrenchments.

"'He simply plunged into his duties as manager without finding out what it was he had to accomplish,' the president of the company now says, 'and he failed. We fired him. We hired a quiet, slow-going fellow who had been manager of a general mail-order house. He didn't know a thing about the tailoring business, but he knew a lot about the managing business.'

A Bit of Quiet Thinking

"'He did nothing but ordinary routine work for several days. Never made a move to boss any one but his stenographers and detail clerks. Apparently spent his time reading the mail and tapping his teeth with a pencil.'

"'Complaints were increasing, but they didn't seem to phase him.'

"'One day I would notice him sitting in the measurement-file room helping with the work. Another day I would see him helping the entry clerk take off orders.'

"'I thought I had picked another lemon.'

"'But he fooled me. He came into my office late one afternoon and showed me a map. This map showed by dotted lines just where an order went when it came in, how long it stayed there, where it went next, and so on until it went out of the shipping-room. That's what he had been working in various departments to learn. I had never realized before how an order did halt, and stumble, and stagger back and forth around the office.'

"'Then with a red line he had shown where he proposed to reroute orders, and how. Just to illustrate one item of it—by our old system all papers and instructions and samples on an order traveled together. No one could lift a hand on an order till the measurement-record department had made a copy of the measurements; then no one else could lift a hand until the goods stock-room had looked up the goods, and sometimes that meant waiting for a special order; and later on everything waited for the lining and findings stocks; and so on all along the line.'

"'He showed me by his red lines just how he could split up the order data, sending work to two, three, and some-

times four places at once, and bringing it together again at the right place. He showed me how certain records that took time to make could be made after the order was filed, instead of before it was started. There were other similar short cuts. And by his schedule whole days could be wiped out in making delivery.'

" ' It was foolishly simple—when you saw it in red ink. It was what we would have been doing for five years—if any one had stopped to think. We had simply grown into our way of handling work from the days when our business was small. And the former office manager had never stopped to study into the whys of it.'

" ' In thirty days we were up to a seven-day delivery of orders without putting on a single extra person.'

" ' And all because the new manager had been in no hurry to act until he had found out just what had to be done.' "

It is not "pep" or enthusiasm that insures success; it is first thinking over where one is going and what has to be done. *An ounce of meditation is worth a pound of misdirected action.*

Taking a Task to Pieces

To discover what needs to be done calls for an analysis of a task. "Taking to pieces" is the literal meaning of "analysis." "The very thought of 'taking to pieces' suggests the correct way to undertake the analysis of a business or a job. Suppose you had built a house of blocks that you were going to take to pieces. You would begin with the roof and *go backwards*.[2]

"And a study of the methods of the most successful

[2] Still quoting from *The Knack of Managing*. By permission.

managers shows that they follow the same scheme in *analyzing any business* or task.

"In the West there is a certain man who has made a fortune in four years from the cafeteria business. His chain of eating-places feed several hundred thousand people a day. He was a dentist when he started in the business. 'In modern denistry, you know, we plan backwards,' he says. 'When a patient comes to us with a decaying tooth, or an old root to be built up, we start with the assumption that we want a perfect tooth there. Then we start sizing up the surroundings and conditions to see how we can develop them enough to permit of a perfect tooth. And that is how I turned a bankrupt eating-place into a success.'

"Two young men had started a cafeteria out of which the dentist built his success. Each of them had been employed as assistant manager in similar businesses. Each knew the *operating details* thoroughly. They had felt that, with what they assumed to be their 'knowledge of business,' they could make a great success.

"They knew how to *handle* the help, how to *buy,* how to *operate* the kitchen and so on, and their new place was apparently up to the standard. But it never grew beyond the point of barely paying for itself.

"Each partner had been trained to buy carefully and manage economically, and between them they raised close buying and tight managing to an astonishing degree of perfection. 'Well bought is half sold' was a motto that both had learned somewhere, and they believed they were being excellent salesmen. But the business did not pay.

"They knew the 'clothes' of their business but they had never seen *the management of it stripped naked.* They

were on the edge of bankruptcy when they were finally bought out, at a loss to themselves, by the dentist. He wanted to get out of his profession, and this particular cafeteria business interested him. He believed that the only reason it did not pay was because the owners did not manage it rightly—although wherein they had done wrong he did not know. But he believed he could find out.

"He hired one of the partners to stay on as manager temporarily, and spent a week merely observing, without attempting to make a single change.

"Every night he made a list of the *points in managing* the place that he had observed come up during the day.

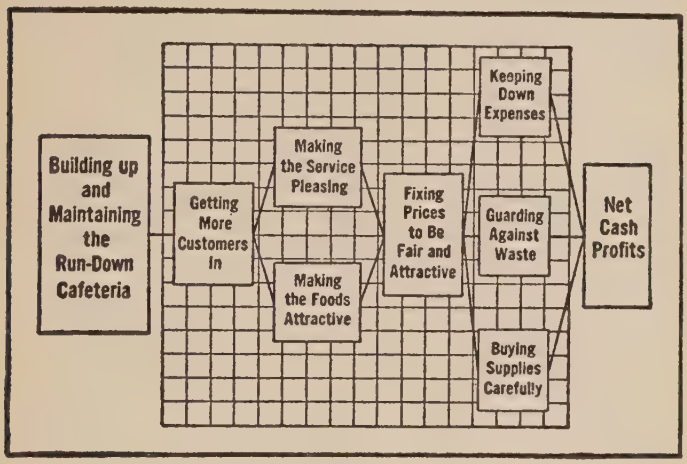
"At the end of the week he put all these lists together into one long list. Then he eliminated all duplications. He had, he believed, a pretty fairly accurate list of the actual work done in managing the business, as all bills, except for gas and rent, were paid each week and a profit and loss statement taken, so one week would be about like another.

"He then began to arrange this list in the order of natural importance.

"It began with marketing and checking up bills with deliveries, and ended with counting the money and depositing it in the bank.

"'But here,' he thought, 'what am I in the business for?'

"'Because as big a share as possible of that money I take to the bank I want to stay there as profit,' he answered, and started a diagram with his 'net cash profits' as the conclusion of it. The substance of what he did roughly at the time will be found in a finished form in the following chart. Note how it works backwards from his final objective.


Building up and Maintaining the Run-Down Cafeteria
Getting More Customers In
Making the Service Pleasing
Making the Foods Attractive
Fixing Prices to Be Fair and Attractive
Keeping Down Expenses
Guarding Against Waste
Buying Supplies Carefully
Net Cash Profits

" ' But now,' he questioned, ' what determines how much of the money stays in the bank for me, and how much has to be checked right out for expenses? '

" And from his list of managerial functions it was easy to see that this was dependent on three factors—buying at right prices; selling what was bought with as little waste as possible; and not paying more for expenses than the expenses could profitably return.

" But buying wisely, handling supplies carefully, and keeping expenses down, were of no avail unless the selling prices covered the cost, yielded a profit, and still appealed to the public as reasonable.

" But the most reasonable prices, made profitable by the best buying, handling, and operation, could not yield cash unless the foods attracted customers to buy liberally, and the service *induced them to come back.*

" Still again, attractive food and good service could not

exercise an influence unless the customers were drawn into the place.

" ' That, then, should be my " Number 1 " job,' he said to himself. ' But by the old methods we have been looking after expenditures first and receipts last.'

" Look at the chart again—you will see at a glance now that it shows in detail how his *analysis led back* from ' final objective ' to the most important job to be looked after first.

" Thus, by study and a chart of his job he had definitely *found out what had to be done*—the fundamentals of it—and what had to be done *first*. His predecessors had assumed that they knew, but they had begun at the wrong end. They were working to make a margin on their receipts before they had worked to get the receipts." They had not thought out—they had not stopped to " take to pieces "—their task.

And Here Also

But it is the young people's society that claims our interest. Not one whit more does all this apply to the running of a tailoring establishment or a restaurant than it does to the running of a young people's society. As we face the task of making the work of the society fruitful, we need to know first the *purpose* for which the society is supposed to exist. A quiet bit of thinking is demanded of officers and leaders in order to discover at the outset what ultimately is to be accomplished in the running of that young people's society. There is then the need of " taking to pieces " our task, working backwards from the known *purpose,* until there is an understanding of what the task really involves.

It cannot be emphasized too strongly as we contemplate the work of the young people's society, the *purpose* of the young people's society must be known *first*. Then, with that *purpose* defined and clearly kept in mind the analysis must be carried back to determine the various factors that enter into the accomplishment of that *purpose,* and the carrying backward of the analysis must be continued until a discovery is made of the *first thing* that needs to be done to start the work of the society on the road toward the *known purpose. Analysis,* therefore, is the first step in facing the task of the young people's society.

The Next Step

When the restaurant man had finally determined that it was his *first* job to "get more customers, get them to spend more, and so please them with the service that they would come back and bring their friends," he gave himself next to figuring out what needed to be done. He began to plan. What he planned is revealed in what he did.

"He put in a brass rail at the entrance, instead of the ugly gas pipe that had been there. He installed upholstered chairs in the little lounging-room, instead of the plain wooden ones. He bought a solid, prosperous-looking desk for his own corner by the window. At the serving counters he installed plate-glass tops, and on the serving-girls he put jaunty white caps. He was making an effort to distribute an *air of solidarity* and good taste about the place. Then he began changing the arrangement of his serving counters. Dishes that made the best profit he gave the most tempting display. Staples of low profit he put in the background. He placed the desserts so they caught the

eye first and encouraged a purchase before the heavier part of the meal had been bought, and had perhaps given the customer the feeling that he had enough without a dessert. He was planning to increase the purchases of the customers. And the business *started growing.*"

Thus he applied, in order, the second and third rules of successful management. He planned to do the things his analysis showed were necessary to reach his goal. Forthwith he did what he planned.

So in young people's work we must carefully and intelligently plan for the things which the analysis shows are essential to the achieving of the *known purpose.* In other words we must apply to our task the second rule of successful management—*planning the work.*

The Promise of Fulfilment

However, all of this holds no promise of fulfilment, unless the third rule of successful management is followed. A plan unworked is a purpose unachieved. Had the restaurant man, after his analysis and planning, sat back and said, "Oh! but it is going to cost me quite an effort to do this—it is going to involve quite an outlay of cash"—and thus abandoned or deferred to a later time the working of his plan, he would shortly have been in the same condition as were the two young men from whom he bought the place. No! He energetically set out to work his plan, to put it into practise at once; to apply the third rule of successful management.

In our young people's work, analyzing our task and planning the work must be followed by the consecration of our energies to getting done the things planned. That is, we must not stop short of a fully consecrated effort to

apply the third rule of successful management—*working the plan.*

The Item of First Importance

It is the aim of the following chapters to unfold what is involved in the great task of making young people positively and fruitfully Christian, unfolding it with sufficient detail so that the reader may make ready application of the contents to his own problems. It is a great and glorious task that we face; this working with young people. And we must begin by first asking and answering the question, "What is the *purpose* of it all?" Until we know that we know not where we are going.

SUMMARY

Eventually, better than a sky-rocket display of "pep" or enthusiasm is a bit of quiet meditation—a consideration of where the paths lead. It sets the stage for a profitable analysis.

The literal meaning of "analysis" is "taking to pieces," beginning with knowing the object sought to be accomplished and working back to first requirements. Success in young people's work, as well as in business, begins with knowing the end in view, and with that constantly in mind, "taking to pieces" the task to discover the many things that might enter into the accomplishment of that end.

Thus to discover what needs to be done demands a plan for doing it, and doing it in such a way as will lead to a fulfilment of the *purpose*. However, a plan unworked is a purpose unachieved. Personal consecration is the power that realizes purpose.

To understand definitely what a young people's society should set out to accomplish is, therefore, the first requirement for profitable results in the management of that organization.

QUESTIONS

1. From watching your officers would you say that before they set themselves to "doing something" they studied the matter over carefully to find out what it was that really needed to be done? Upon what facts do you base your answer?

2. Would you say that what the officers had been doing the past quarter showed the result of their having carefully planned *in advance* a way to do what their study of the task showed needed to be done? Give definite reasons for your answer.

III

THE GOAL OF ENDEAVOR

My road through life is rough at times,
With hills that dip and rise,
But that all helps my character—
It needs the exercise.

—R. McCann.

THE GOAL OF ENDEAVOR

A touch-down! What a wave of enthusiasm sweeps through the stadium when the home team "plants" the ball behind the goal-posts. A score has been made. Down across the lime-striped field that squad squirmed and wiggled and pushed its way, against the dogged opposition of the other team, until it scored. From the first "toot" of the whistle, the eyes of the squad were fixed on the goal-posts at the other end of the field. And their eyes remained fixed until the last great urge had put the ball across the last white line. No opening was missed, no play was overlooked, no maneuver was unused, that offered the hope of gaining a yard.

What an idle effort all of this would have been, if no goal had been set in the beginning, and if no field had been marked off. Without ends and boundaries it simply would have been a contest of endurance; an attempt to see who could keep going the longest. Only those actually engaged in the struggle would have had much interest in the contest. And their interest would not have lasted very long and would not have been very keen. There must be yards to gain and a goal to make to furnish a contest worth engaging in.

Expressed in a Slogan

So it is with a young people's society. If the goal is not set up, or if it is not seen, there may be some activity, but there will be no "score." But there is a goal. Each national young people's organization seeks to express the

goal in a motto or slogan. They vary somewhat in wording, but are practically the same in thought. Perhaps the goal is best summed up in "Training Young Christians for Service," or, reducing it to its "least common denominator," it may be expressed *"Training for Service."*

Unfortunately slogans like this are taken so much for granted. They sound fine. Few people inquire into their meaning. Many assume that they are reached by any activity. No wonder, with such faulty notions, the work of young people's societies fails so often to secure results.

The meaning of both of these words needs to be made clear, and the requirements for fulfilling such meaning need to be explained.

Service That Sells

A lady, stepping up to a clerk in the rug department of a large down-town store, expresses her desire to look at rugs. "There they are, lady," informs the clerk, pointing with his finger, "spread out on the floor over there. Just look 'em over. If you find one you like, I'll be glad to come over and take your order." Ridiculous, isn't it? Yet that is how much of an effort some people make to show what their professed Christianity is. They tell others it is all explained in the Bible, but their conduct is small recommendation of its value. They display no special effort to aid another to discover the real pattern for a Christian life.

Righteously indignant, this lady turns from the indifferent clerk and departs. She crosses the street to another store. Upon making the same inquiry there the clerk cheerfully responds with, "Delighted to show you our stock, madam. Is it for a dining-room, or the living-room,

or a bedroom that you desire the rug? Do you want to look at domestic or Oriental rugs? Step right over here, madam, and be seated in this chair. I should be happy to show you our line." That is *service*. And it sells. The clerk had no assurance that the lady was going to buy a rug. However, he was determined to make it mighty difficult for her to get out of the store without giving him an order, if she had thought of purchasing a rug.

That is what humanity needs. More of this willingness on the part of Christians to render thoughtful aid to others, regardless of the certainty of immediate results. Christianity needs such a service as will " sell " the idea to those who are looking for life's best. And it is for that kind of service that youth should be in training. Learning to be practically useful.

As Jesus said, it was they who gave food to the hungry, who gave drink to the thirsty, who took in the stranger, who clothed the naked, who visited those in prison, that should enter into eternal life; that it was they who did *not* do these things that should depart into eternal punishment. As Harry Emerson Fosdick reminds us in his *Meaning of Service,* it is *uselessness* that is the peril of Christianity. If uselessness is the peril, then *usefulness* is the salvation.

The goal of our endeavor, therefore, is to train young people to be practically useful in life's commonest needs as those needs are found round about them. And such needs are to be found in abundance, if one is only alert.

The Secret of Training

How, then, shall they learn to be useful? By training! And what is training?

Perhaps some have seen at the circus two nimble acro-

bats come out into the arena and, hand over hand, mount the rope-ladders leading up toward the roof of the great "canvas-top" tent and swing over onto their trapezes. While the trapezes were made to swing back and forth, the acrobats performed many hair-raising stunts. Then, all of a sudden, one acrobat projects himself out into the air toward the other. A somersault or two is turned in mid-air and he is caught by the other performer, and lifted to safety on the other trapeze—and an audible sigh of relief escapes the audience.

Possibly some have been fortunate enough to have attended a recital by a Galli-Curci, a Josef Hofmann, a Fritz Kreisler, a John McCormack, or some other artist of renown. In an atmosphere of overcoming awe the audience has sat with eyes fixed on the artist. A wide open mouth seemed an aid to better hearing. Then when the selection was completed, what a sigh of satisfaction as the audience relaxed from such concentrated attention.

Even in such a commonplace thing as business one has occasion to admire the skill of the executive; the "boss" as he is so frequently called. As he sits there in his finely appointed office, and the problems of the day are presented to him, with amazing insight he dissects the problems, gets to the root of the trouble, and states the answer. His assistants depart to do his bidding. It seems so simple. And one wonders how there could have been any groping for the answer.

What makes it possible for the acrobats to be so certain in their movements that the body of one hurtling through the air is sure to be caught by the companion performer? What makes it possible for the artist to hold the audience so enthralled with his music that an open mouth seems to

become an aid to hearing? What makes it possible for the business executive to be so positive in his judgments that his associates gladly accept his direction? One word expresses the secret: Practise! P-R-A-C-T-I-S-E. Like the brand on the cattle roaming the fenceless prairies, that word should be burnt in upon the minds of those who seek to develop youth—upon youth itself. As Margaret Slattery says, in *The Highway to Leadership,* it is *practise* that prepares.

Many a fall have those acrobats had, as day after day they rehearsed their stunts. Only a life-net below kept them from harm. Many a neighbor has feared distraction from the incessant repetition of notes, scales, and exercises by the would-be artist. Only the force of will to "stick it out" gave the skill that now seems so marvelous. Many a dollar has been lost by the executive's mistaken judgments. Only a determination to dig deeper into the next problem enabled him to recoup his former loss and decide with greater certainty next time. *Practise,* and practise only, explains these achievements.

Christian by Practise

It is equally true of the Christian life. Dwight L. Moody became a great soul-winning and service-rendering Christian only as the result of practise. Day by day, from the day of his decision to consecrate his life to Christ's work, he practised those components which mark the path to a full-rounded Christian experience. For, after all, being positively Christian is a growth or a development based on discipline, just as much as physical prowess is a growth or development based on exercise.

The three Christian components, of which all others are

but variations, have already been suggested—*worship, work,* and *giving.* As we develop for ourselves the worship of God, as we extend our helpful activities, and as we expand our giving, we deepen and broaden our spiritual experience, and the more favorably do we impress our companions with the merit of Christian living.

It is these components that young people need to practise in their every-day associations and contacts of life. And the young people's society is the place for them to find the strongest urge to do so. That is the compelling goal of its endeavor; to create an atmosphere, in which every member feels drawn out in his natural instinct to worship, in which that normal impulse of every member to do something is harnessed to some human need, and in which every member is led to see that the use of money is as sacred as life itself.

Guided by Precept

The practise, however, must be guided by the best in the experiences of the past.

These young people need to *worship* intelligently, as well as emotionally. They need to *work* wisely, and not merely to be busy. Their *giving* needs to be with understanding, as well as with generosity. How obvious, therefore, to anticipate that their practise of these Christian virtues will follow a study of what makes communion with God most satisfying and helpful, a consideration of the most needed type and place of labor, and a knowledge of when and where money can be made to serve most fruitfully.

The planned activities of the young people's society will always be influenced by the teachings and examples of those farther out on the way of life.

Keeping the Goal in Sight

"Training for Service" through an intelligently guided practise of *worship, work,* and *giving!* On that goal our eyes must be fixed. No matter what the temporary distraction, such a goal must never be lost to sight, if any adequate measure of success is to come from the young people's society. In the proportion that every member of the society, or union, or league, finds an opportunity to practise these three Christian components, just in that proportion will that effort of the young people's organization be fruitful. That is what will make Christianity contagious.

SUMMARY

Of the various slogans that have been used to express the purpose of young people's societies, "training for service" most adequately defines the ideal purpose. The teachings of Jesus definitely applied to common contacts of every-day living and crystallized into sympathetic helpfulness to others is the service for which young people need training. The attainment of this end is a matter of development as with any other achievement in life. An acrobat becomes proficient, a musician obtains recognition, and a business man achieves success as a result of practise—a practise of the essential things that pertain to the particular calling.

So one becomes a Christian—at least an effective one—largely as a result of an intelligently guided *practising* of the three components of Christian life, the *worship* of God, *work* in the church ordained by Jesus Christ, and *giving* generously to the enterprises fostered by the church

—not forgetting, however, some of the worthy causes outside the church. The *purpose* is realized in the proportion that the entire membership finds in the activities of the society the impulse and the opportunity to *practise* these things.

QUESTION

As you think over the programs, meetings, and various activities of your society for the last few months, how much would you say the officers and workers generally were aiming to afford the *entire* membership of the society—each and every individual—the fullest opportunity to PRACTISE *worship, work,* and *giving?* Explain what it is upon which you base your answer.

IV

GETTING OUR BEARINGS

To him that knoweth not to what port he is bound, no wind can be favorable.

—*Archbishop Leighton.*

GETTING OUR BEARINGS

Up on the bridge of every ocean liner that plies back and forth between the continents, right in front of the man at the wheel, is a little steel pointer that quivers incessantly on its pivot within its glass-topped casing. No matter what may be the position of the ship, whether it be going east or west, north or south, this pointer points always in one direction—toward the magnetic pole.

Out on that expanse of water, with a limitless sky above, the sense of direction is almost lost. When those great signs of God's eternal watchfulness—the sun, moon, and stars—are for a time obscured by cloud or fog, sense of direction is completely gone. However, in calm or storm, day or night, so long as the helmsman keeps his eye fixed on that quivering pointer, he is able to keep his ship to its course, and arrival at the harbor is certain.

Eyes on the Compass

No more of a certain guide is that pointer to the course and harbor of the ship than is the "purpose," as just defined, a certain guide to discovering the most important factors that will make possible the fulfilment of our task of making young people "*positively* Christian." As we set out to apply this first rule of successful management to our task of running a young people's society, our eyes must be kept fixed—constantly fixed—on the guiding fact, that *every* member of the society is to have his heart drawn out to God in *worship,* that *every* member is to feel an inspiration to use his abilities in furthering the *work* of

the Kingdom, and that *every* member is to see that by the intelligent *giving* of his money he can convert his own personality into "portable form" and "put himself to work around the world."

Making a Survey

The restaurant man went about his new establishment for a week or more making note of the many things he saw that had to do with managing his business. As he had learned to do in dentistry, so he did in his restaurant—surveyed his surroundings. With his findings before him, *and with his mind fixed on his objective* he was able to relate these findings with the various efforts that would effect the attainment of his goal—*profits*.

Those who are interested in advancing the interests of the young people's society could afford to spend a little time looking around and making note of the many things that are affecting the activities of the society. In other words, survey the surroundings.

In making the survey, note should be taken of the entire equipment—everything which is at hand to work with—and how extensive use is being made of such equipment. Stated in another way, there are certain things to be looked AT, certain things to be looked FOR.

In starting out to make a survey, many things will be listed as part of the equipment. Compared and classified they will be found to be principally members, meetings, and quarters. That is, the material with which we have to work is a group of twenty, thirty, forty, or fifty persons, associating themselves with a certain degree of regularity in meetings, in certain rooms in the church. These must be looked AT.

A variety of things might be looked FOR. Some might be of aid in completing the analysis and others would be of no help. The "looking for" wants to be through *purpose* as a lens, just as one looks through the lens of a telescope or a microscope. The immediate *purpose* of a young people's society being to afford *every* member an opportunity so to practise *worship, work,* and *giving* as to develop right habits, attitudes, and control in life, the observation should be *for* a discovery of the extent to which that is being accomplished with the equipment of which note has been taken.

Make this survey in your own or another society and see (1) how this equipment—members, meetings, quarters—is being used and (2) to what extent the activity reveals a consciousness of the *purpose.* To think on these things is to lead through the "taking to pieces" process so as to discover some vital needs; to define the "means of accomplishing" the task.

Getting Everybody Into It

As one scans the list of items that will have been noted about the conduct of the society so surveyed, certain questions will press to the front for immediate consideration.

What can keep *some* members from taking such a conspicuous part in every devotional meeting; from their long prayers and emotional testimonies? What can induce some *other* members, timid, bashful, retiring, to give expression to thoughts which are, perhaps hazily, running through their heads regarding the topic under discussion, but which for one reason or another remains buried in their uncertainties and timidities? Why is the work apparently all done by a few of the more active members?

If the questioner presses such inquiries with a view of finding a solution, the thought is more likely to come—there ought to be some "method of working" so that those who talked too much and prayed too long and too often could be confined to their turns and so that those who are somewhat reticent could be encouraged to make their contribution, and also, so that the work to be done could be divided up among more people. And there is just such a method of working. It is called the "Group Plan." It has been successfully promoted among the organized young people of a great denomination.

The group plan provides for a division of the society into two, three, or four groups, depending upon the local conditions. Each group, under its captain or leader, assumes its definite share of the responsibilities of the society. Obviously, that is the answer to this problem as will be explained in Chapter XIII.

All Put Together and Running Right

Surely such a method of working is one means of accomplishing our task of "training for service." But, is it the first thing to be considered in our planning? The restaurateur wanted profits. The first thought that occurred to him was to be careful in buying, avoid waste, and keep down expenses. But that was not all. That was not the first thing to be done, though it was one of the important things. There had to be an income large enough to care for all of this and leave a margin of profit. And there had to be some way of increasing that income as much as possible.

Likewise, there has to be something back of a "method of working." It will not produce results with a mob nor

with an indifferently or poorly arranged organization. Like a garment, it must be fitted to something. So with the "group plan," it is serviceable only when it is to be used with a society properly organized and properly operated. Surely that is a reasonable conclusion. There is a chance to reach the goal, if the organization is correctly put together, and if it is run efficiently. When an organization is properly assembled and correctly operated is to be explained in Chapters VII and VIII.

Thus the analysis has been caried back another step. But that is not all. The most ideal method of working, fitted to the most complete and smoothly running organization will avail little, if there is nothing definite to be done.

A Charted Course

A ship built by the most expert craftsman the world knows and equipped with the most modern machinery will be of small worth, if it aimlessly sails the seas with no ports to make. To claim any interest of ours that ship must be used to bring to us the teas and spices of the Orient, and the coffee, sugar, and rubber of the tropics, or to take to the uttermost parts of the world the products of our factories and the food of our prairies. That means oceans to cross, storms to withstand, harbors to make, and cargoes to load and unload.

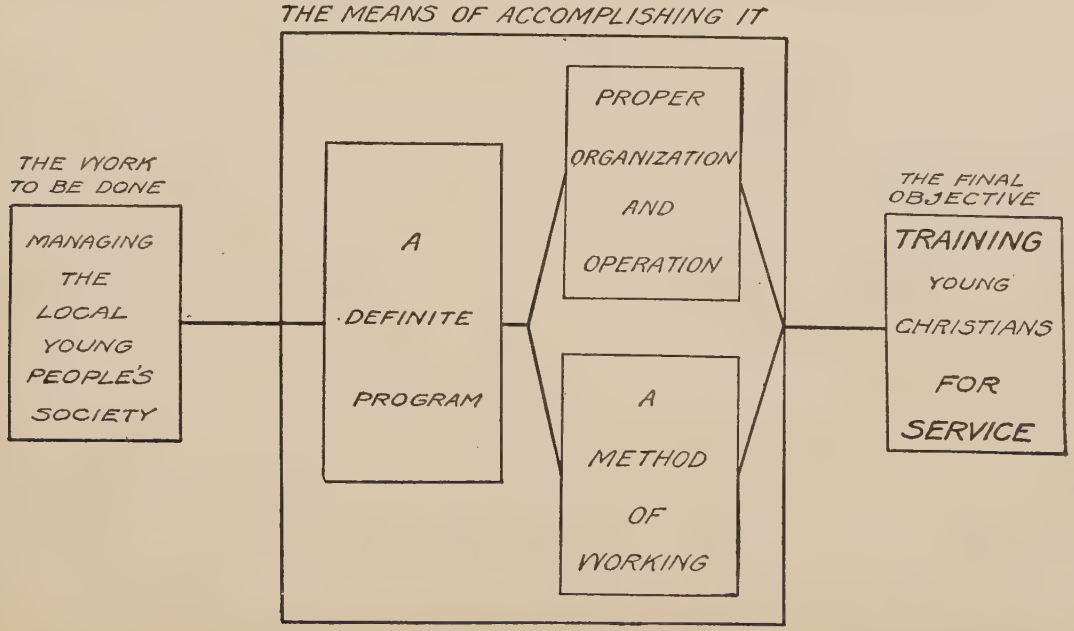
So it is with a young people's society. There must be an advance determination of the work that is to be undertaken. Certain things must be done, a certain time must be set within which to do them, and certain people must be interested in the doing of these things. In other words, there must be *a definite program* of activity. Does it not

seem obvious? Is not that the real "Number 1 job"? Is not that the first thing to which attention must be given as, in the Society, we face the task of directing the development of the young people with a view to making them *positively Christian?*

Seeing It Graphically

Inasmuch as a chart made it easier for us to see and understand how the restaurant man got back to his "Number 1 job," let us throw up in perspective the analysis of our task. Remember, the analysis works backwards from the final objective. So in charting our task we first fix attention on the fact that the *purpose* of all activity in a young people's society is to train those young people for Christian service. Note that that is placed on our chart on the opposite page under the "Final Objective," at the right of the graph. From this we work our way backwards. To obtain that purpose requires a *method of working* by which every member in turn participates in the activities of the society. A method of working, however, will be serviceable only when the society is *properly organized and operated.* But we find that there is little likelihood of effective functioning, unless there is *a definite program* of activities planned for in advance.

Thus we have portrayed to ourselves the skeleton upon which we are going to drape the "clothes" of our particular job of managing a young people's society for attaining the objective set before us. The analysis of our task is completed. We have found our "Number 1 job." The next move is to start forward from that point and *plan* the doing of the things which the analysis has shown to be necessary.


THE MEANS OF ACCOMPLISHING IT
THE WORK TO BE DONE
MANAGING THE LOCAL YOUNG PEOPLE'S SOCIETY
A DEFINITE PROGRAM
PROPER ORGANIZATION AND OPERATION
A METHOD OF WORKING
THE FINAL OBJECTIVE
TRAINING YOUNG CHRISTIANS FOR SERVICE

SUMMARY

The *purpose* of young people's work, when well known and kept in mind, will serve as a compass to guide the carrying back of the analysis so as to discover the really important things involved in the task.

The "taking to pieces" of our task quickly reveals the need of a definite *method of working* which will insure every member an equal chance for development. However, a method of working is effective only if used with an organization that is properly put together and intelligently operated. But, alas, all this is futile, except it be preceded by *a definite program,* the aim and end of which is a chance for all to share in the *worship, work,* and *giving* efforts of the society.

The accompanying chart visualizes the relation of the means required to accomplish the task. And it clearly emphasizes the necessity of first determining a program that will insure the nearest attainment of the desired purpose.

QUESTIONS

1. As you reflect upon the work of your society, have the leaders understood the three "means" upon which should depend the society's purpose of "training for service"? Why do you feel that such is the case?

2. Do the officers of your society give you the impression that they know that the "first step" in successful young people's work is an adequate program? Give your reasons.

V

THE PATH TO PURPOSE

Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living.

—Thomas à Kempis.

THE PATH TO PURPOSE

Having defined the purpose, carried back the analysis, and discovered the things that are involved in our task, we are at the same point that the restaurant man was when he determined that his " Number 1 " job was to get in more customers and induce them to spend more money. With the analysis of his task completed he was ready to *plan* a way of doing what his analysis had revealed must be done. That is, he was prepared to apply the second rule of successful management. To this same point we have followed a similar course. We have analyzed our task. Now we are ready for " the next step "—laying out a path that may lead to our purpose.

Our " Number 1 " job is to shape up a program having in it the elements which, if carried out, ought to make measurable progress toward the final objective of Chapter III. It may call for discarding some old notions about young people's work and replacing them with some new ideas, just as the restaurant man had to discard the old gas-pipe rail and stiff-backed wooden chairs and substitute a fine brass rail and upholstered furniture. It may demand an expenditure of time and money to make things more attractive, as was the case with the restaurant man when he put in plate-glass counters and placed the jaunty white caps on the serving-girls. Also it may be necessary to rearrange some of the activities and give to some more prominence than it seemed heretofore was due, just as in the cafeteria the new owner made a decided change in the arrangement of the dishes of food.

We then face the question, What should go into the program to assure the nearest approach to the "Goal of Endeavor"?

A Well-built Highway

A man with an automobile, which he has cleaned and "tuned up" preparatory to making a cross-country tour to a certain destination, seeks, whenever possible, to travel over a concrete highway. He knows that the better the highway the more assured he is of reaching his chosen destination, and the more comfortable will be the journey. His *purpose* is to reach a certain destination. The automobile, with its many parts properly related to one another, is an important "means for accomplishing" his purpose. However, he must have a "highway" upon which to run it.

A program is to the young people's society what the "highway" is to the cross-country automobile tour. The society is an organization of parts comparable to an automobile; it is the "vehicle" by which the task is to be done. The purpose as already defined corresponds to the destination. There must obviously be a suitable "highway" over which the "vehicle" may move toward the chosen destination. That "highway" is the program. Obviously, the better the construction of that program, the greater assurance there is of reaching the destination, and the more enjoyable will be the going.

Three Main Parts

There may be as many ways of building a program as there are ways of building a highway. Likewise there may be as great a variety of materials available and suitable.

Just as a highway through boggy land will have to be constructed differently from one over the hills, just so young people's societies in different localities may have to embody different details in their respective programs. A study of local conditions and needs will influence a decision as to what to embody in the program.

However, every program, which seeks to pave the way toward the goal of Chapter III, must make provision for at least three very important things. First, there must be distinct objective tasks which could be regarded as steps in the direction of the purpose. Secondly, there must be plans whereby those tasks will be undertaken in sequence and in season, in order that at least all the essential things will be attempted. Thirdly, there must be an aim to have all share in the undertaking.

Markers Along the Way

The variety of tasks that may be undertaken by a young people's society, as it seeks to attain its goal, will of course be influenced by local conditions and personalities. There are, however, certain tasks that should be undertaken by every young people's society, if it earnestly seeks the goal of Chapter III. These tasks may be referred to as the "objectives" of the program. And there must be a reasonable degree of certainty about these objectives.

Surely one of the objectives must be a *deepened devotional life* for every person who in any way associates himself with the organization. Perhaps it may be well said to be the principal objective. The members will be helped toward that end by an enlistment in daily Bible reading, a study and practise of prayer, and an understanding and practise of stewardship.

The young people's society, properly conceived, is not an organization apart from the church. Ideally, it is a unit, with very special possibilities, in the church's machinery, for promoting an adequate program of religious education. No other church organization is quite so well suited to its possible achievements. But it must work as a part of the church. Therefore, another objective very naturally should be *a vital church relationship* for the membership of the organization. By encouraging regular attendance of its members at the worship and teaching services of the church, and by having a goodly number of its members definitely assisting with the work of the church itself, this objective may be measurably attained.

A keen interest in others—of the church and community—is another objective that should be in the program of the young people's society. The tie to one another which the officers of the organization may feel, because of their common task, should never allow a cliquishness to develop among them and obscure from their view the interests and the needs of the entire membership; the backward ones as well as the forward ones, the less capable ones as well as the more capable ones. Neither should the young people of the church and Sunday school, not listed in the membership of the society, nor the young people of the community, be lost sight of. A determined and a constant effort should be made to reach them all, through social activities, evangelistic undertakings, or some educational interests.

Then it must also be kept in mind that the local church is not alone in its effort. It is a unit in a great denominational organization which has come into being in the course of years as the needs of promoting the Christian program

seemed to demand. In addition to the service which the local church must render to its community, it must also contribute to the needs of other communities in this and other lands. Ordinarily, this will be done through denominational agencies. A more effective promotion of the Kingdom cause through the denominational machinery will soon be the responsibility of those who are now the youth of the churches. Accordingly, there is need for these young people—while they are in the young people's society—to have a knowledge of *their denomination;* how it came into existence and what it has done; what Christian beliefs it stands for; and what are its present undertakings, especially those of a missionary character.

To Something Beyond

The naming of these four "highway markers" is not with the presumption of limiting young people's work to them only. There are many others, of course. These, however, are four that are supremely vital to the young people's society program. They are the more immediate ones to consider in program-building. It is true they center almost wholly in the church as will be increasingly apparent in the following chapter. Such emphasis is believed to be justified, however.

The major part of life is occupied with interests outside the church; the home, the shop, the office, the school, and play. In these realms arise the real problems of daily living that test the habitual attitudes and control of Christians. But those who most successfully meet the test are those who find in the church and its interests a renewing source of strength. It is as a means to such an end that these four "road markers" are urged as among the first

requirements in program-building for the young people's society. To attempt to identify the young people so thoroughly with the church and its work is to assure them of more successful living in relations outside the church.

The details whereby these four major objectives may be achieved are set forth in the next chapter.

A Time for Everything

To set objectives is one thing; to achieve them is quite another thing. The possibility of an attainment of these objectives is directly proportional to the amount of planning that is done with a view of scheduling efforts so that they will be undertaken at the most opportune time. There are certain things to be done; there is a certain time—usually a year—within which they may be done. The surest way to a satisfactory effort to achieve is to divide the year into periods and assign to each period such tasks as seem most reasonable.

Although the year may be arbitrarily divided into many or few periods, the calendar months offer the most practical division. The second step in successful program-building is assigning to each of the months certain portions of the tasks to which special attention is to be given by the society. To fail to have detailed plans for every month (or period) in the year is to take the chance that these tasks will not be done at all, or that they will be done inadequately. Chapter XV will offer definite suggestions regarding a schedule of activities for the year.

A Share for Each

For the president or any one of the officers to assume that he must personally attend to most, if not all, of the

details of the society's activities is to misconceive one of the fundamental ideals of the young people's society. Such a procedure not only deprives many others of their chance to develop their capabilities, but it limits the special training which the president and these officers are expected to receive. The officers—and especially the president—are elected to their places of responsibility because they are thought to have executive capacity, the development of which will enlarge their effectiveness in Kingdom service. It is the responsibility of an executive to see that others are enlisted in the various phases of the organizational undertakings to the end that whatever capacities these others possess they may be enlarged and made available for the promotion of the organization's program.

The first consideration is not, "Is the society having meetings that may be justly labeled inspiring because of the effect produced upon the emotions of the attendants?" but "How many of the society's members are definitely enlisted in the society's activities in a way that gives them the largest possible training in *worship, work,* and *giving?*" All who join the society are entitled to this training. And such training will come in just the proportion that folk are given definite work to do. Every person not elected to office, or elected or appointed to serve as a committee chairman, should be appointed on a committee. And every one should know that he is on a committee and that he is expected to share in the work to be undertaken by such committee. If the group plan is used (as it ought to be), every member should be assigned also to a group and know that he is expected to help in the undertakings of that group.

As a rule, young people are ready and willing to do

their part in carrying out the work of an organization to which they voluntarily unite themselves. They often expect, and rightly so, that the request for their aid will be made by the right, if not the highest, authority; that the request for help will be sincere; that the nature of the task will be made definite. The doing of definitely assigned tasks develops character, creates courage to assume larger responsibilities, and increases one's ability to make larger success of subsequent undertakings.

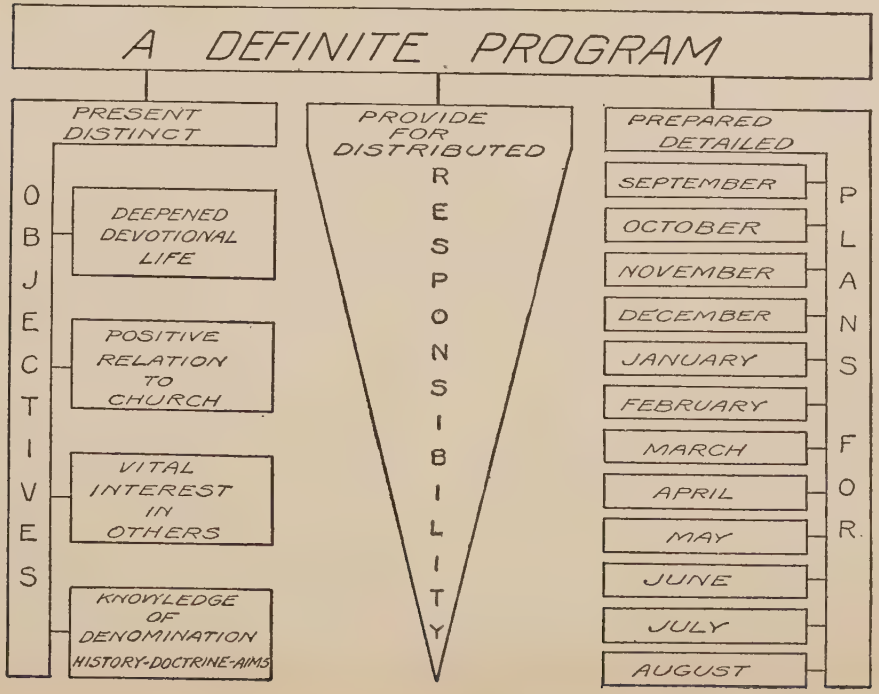
Hence the distribution of responsibilities, incident to the work of the organization, is a third and decidedly important part of the program of a young people's society that aims to move toward the goal of Chapter III. An ideal method of accomplishing this distribution of responsibility will be outlined in Chapter XIII.

Getting It Through the Eyes

In the previous chapters, graphs helped to "see" the situation. To lay the program out graphically will help to "see" the content and relationship of the three parts of the "Number 1" job of a young people's society—the provision of a definite program comprising (1) distinct objectives, (2) monthly detailed plans for striving to attain the objectives, and (3) a distribution of the responsibilities over the entire membership.

SUMMARY

The "Number 1" job—a definite program—to which the analysis has led must be planned with the known purpose always in mind. Changes and rearrangements of things must be anticipated and undertaken when shown to


A DEFINITE PROGRAM
PRESENT DISTINCT
OBJECTIVES
DEEPENED DEVOTIONAL LIFE
POSITIVE RELATION TO CHURCH
VITAL INTEREST IN OTHERS
KNOWLEDGE OF DENOMINATION
HISTORY-DOCTRINE-AIMS
PROVIDE FOR DISTRIBUTED
RESPONSIBILITY
PREPARED DETAILED
PLANS FOR
SEPTEMBER
OCTOBER
NOVEMBER
DECEMBER
JANUARY
FEBRUARY
MARCH
APRIL
MAY
JUNE
JULY
AUGUST

be necessary or advisable. To include in this program (1) a distinct set of objectives with (2) detailed plans for attempting their attainment by the largest possible use (3) of the entire membership, is to provide a "highway" affording the best possible chance to reach the goal of Chapter III and at the same time make the going enjoyable.

That "highway" should be marked off with a definite effort (1) to deepen the spiritual experience of all the members, (2) to relate them vitally to the local church, (3) to enlarge their interest in others, and (4) to assure them of a knowledge of the history, doctrine, and aims of the denomination under which they are working. All of which is to make the church a source of encouragement and strength for daily living in the complex life relationships outside the church.

The hope of achieving and achieving well any or all of these necessary objectives demands an advance detailing of plans for the year's activities. Each month of the year should be designated as the time for stressing the attainment of a certain item or items of the program determined upon.

The officers are to feel it their duty so to distribute the responsibilities of this program over the membership of the organization that, in so far as it is possible, every member has some kind of a task assigned. It is the opportunity "to honestly and efficiently perform" some task that de-develops character, courage, and ability needed in the promotion of the Kingdom enterprise.

The program thus stated in its general terms can be presented for visualization through the medium of the chart which has been pictured on the page immediately preceding.

QUESTIONS

1. Do the activities carried on by your society make you feel that they have been thoughtfully chosen with the idea of achieving certain distinctive aims? Give your reasons.

2. Are the activities of your society calendared well in advance so that the emphases upon certain interests occur at the most seasonable times? Why do you think so?

3. Does the program of your society make provision for everybody to take part regularly in the *worship, work,* and *giving* interests of your society? Give two or three illustrations in support of your answer.

VI

PARTS OF THE WHOLE

In the true, original, catholic, evangelical religion of Jesus Christ, and in this alone, all the divided religions of Christendom find their union, their repose, their support. Find out His mind, His character, His will; and in His greatness we shall rise above our littleness; in His strength we shall lose our weakness; in His peace we shall forget our discord.

—Dean Stanley.

PARTS OF THE WHOLE

The "objectives" of the previous chapter are surely worthy ones for which to strive. However, these objectives largely express "ends" to be sought, and in and of themselves do not indicate the detailed "means" through which the ends may be reached. "What specific things are to be done with a hope of reaching these ends?" is a very logical inquiry. It is the aim of this chapter to furnish the answer. The suggestions offered do not cover all the "means" by which the several "ends" may be achieved, but name some of the more essential.

Growing an Experience

Unless the main and underlying effort of a young people's society be to assure the reality of a spiritual experience for all the young people who present themselves for membership in, or fellowship with, the organization, the society is missing the mark. All other activities will be futile unless that be the end.

The weekly devotional meeting is perhaps the most serviceable instrument for molding spiritual experience. It should be made a magnet for attracting the largest possible attendance of the membership and friends. Its conduct should be such that an atmosphere may be created which makes more vivid the sense of God's presence and our fellowship in his Kingdom purpose, through regular participation in singing, prayer, testimony, and topic discussion.

In and out of this weekly devotional meeting there should be a systematic effort to induce a definite percentage—at least 50 per cent.—of the membership to engage in daily Bible reading and the practise of private prayer.

Most, if not all, thorough-going Christians will testify to the coming of an enlarged spiritual experience through a systematic giving of money to Christian enterprises. Therefore, in the young people's society there should be a frequent and earnest presentation of the Bible principles of giving, with a view of encouraging those who seek a deeper spiritual experience to study and practise tithing as a minimum basis for giving.

To make the atmosphere of these weekly worship or devotional occasions such that a general participation becomes easier and more fruitful, the spirit of God must be carried into the meetings. Individuals may have separately prayed for that. But there should be also an attempt to have the officers and those participating in the meeting, and any others that might care to join, meet for a few minutes of prayer preceding each weekly meeting. Here there should be a brief joining in petition for the blessings of the Father upon the purposes and conduct of the meeting to follow.

A spiritual experience has its richest reward in winning another to the cause of Christ. That should be one important aim of Christian living. What is more, it is the Christian's obligation. These facts should be brought frequently to the attention of the young people and discussed either in the regular meetings of the society or in special meetings for that particular purpose. The pastor, or perhaps one or two others in the church, should feel it a privilege tactfully, but not obtrusively, to encourage the con-

sideration of this subject by the young people and be ready to contribute to an understanding of the matter, even to assist in its undertaking.

Forming a Church Tie

There is need generally for the church to manifest a greater consciousness of the opportunity, as well as the responsibility, that it has for the spiritual development of its young people. But there is also a need for the young people's society to recognize that, however far short the local church may seem to have come in the discharge of this responsibility and opportunity, it must, nevertheless, vitally relate its membership to the church. A very strenuous effort on the part of the young people's society should be made to have its members reguarly attending the worship services of the church and to have them identified with the proper department of the Bible School of the church. Through these agencies of the local church the young people should be further inspired and instructed in the ideals of Christian living.

The local church, established with the sacrificial gifts of the parents and patrons of those who are now the church's young people, makes possible the influences that are contributing materially to the social and spiritual development of these young people. Therefore, the young people of the society, out of such as they possess of the material things of life, should be regularly contributing to the maintenance of that church. Whether or not one regards it as a privilege, it is none the less a responsibility so long as one claims any share of the opportunities offered by the local church. Accordingly, the society should make a definite effort to secure, from a substantial percentage—at

least 75 per cent.—of its members, pledges to the current expenses and benevolences of the church.

In addition to all this the young people's society should be officially behind the church program of community service. In the church program of teaching, worship, and community helpfulness, there should be enlisted a number of the young people of the society. It would be well for the society to set for itself the goal of having a definite percentage—say 50 per cent.—of its active membership engaged in some form of regular church work, such as teaching or assisting in the church school, singing in the choir, ushering, or serving on church committees.

The summer-time may offer the young people a very special opportunity to have the fall, winter, and spring months of study issue in some very practical results. If the church attempts a vacation church school, the young people's society could be of assistance in the teaching, providing publicity, and aiding in the raising of funds. Also, frequently during the summer the young people's society might have charge of the Sunday services of the church, morning or evening, or both.

Centering the Interest

The perpetuation of a young people's society depends upon an interest in others by those who constitute its present membership. And that interest must be genuine, and quite naturally is varied. Some may be reached through social activities. Others may be reached through a special spiritual effort. And others may be reached through what might be termed an educational interest. All of these are legitimate avenues of reaching young people. And all should be in more or less constant use.

All of us being social creatures, sociability bulks large in our life interests. The interest is surely at its height during the period of youth. Moreover, young people on the whole have a considerable amount of leisure time which is very naturally devoted to interests of a more or less social character. Because of this the young people of the church need to find and provide a greater opportunity for social activities in the church. To provide a well-prepared and carefully carried-out young people's social occasion once a month would not be too frequent in principle. However, a quarter-year surely should not be allowed to pass without such a social being held. And a substantial proportion of the attendance ought to be visitors, i. e., folk not then members of the society but eligible to membership.

Another avenue of interest for reaching some young people is for the society to take an active part in inter-church or community athletics.

When visitors attend the meetings of the society they want to be made to feel that they are welcome. Also they appreciate having evidence of their welcome shown outside of the meeting which they happen to attend. Thus it is well for a society to keep active this interest in others, not alone by a greeting of folk as they come into the meetings, but by making occasional calls or visits upon them in their own homes. And particularly is this latter true with regard to folk who are utter strangers to the community.

Then there are the younger ones in the church who must soon take the places of those now active in the conduct of the senior young people's societies. The boys and girls of the early teen age are ever ready to be engaged in doing

the things those a few years their seniors are interested in. This is the time to begin their training so that when they take up the work of the senior society they are better equipped to make their efforts count. That is reason enough for every senior society to feel the obligation to maintain, or to cooperate actively in, societies for the Junior and Intermediate boys and girls.

The study and consideration of the claims of personal work suggested in an earlier section of this chapter should issue in some definite and systematic effort on the part of the society to win others to Christ and the church. This should be something more than the young people just " sitting in " on a special evangelistic service held by the church. It should be some definite plan sponsored by the society and undertaken by such of its members as are qualified for that kind of work. In many cases it may be a part of a church program of evangelism where youth seeks youth.

The attention which all of these, and perhaps other, activities require should never justify a failure to attempt to minister to the community's less-favored folk, or to improve community conditions. Every young people's society should seek to do some missionary or social service work at home. And this should not be confined to Thanksgiving and Christmas baskets. Doubtless there are needs —perhaps greater—outside of these periods when one's thoughts are so easily turned to other's lacks. At other periods in the year the young people's society should seek to discover and meet community needs.

There should also be a vigilant watch for and fight against any influences in the community that tend to render difficult right living by young people.

Knowing the Company We Keep

Effective Kingdom service outside each community can only be done through agencies formed and conducted by the representatives of the churches throughout the length and breadth of the country. Similarity of beliefs regarding the Christian life and the desire to enlarge the acceptance of those beliefs brought denominational organizations into being and continues them in existence today. Tremendous tasks have been done by these organizations in the past. But larger uncompleted tasks face them today. Every young people's society should seek to acquaint its members with the ideals for which its denomination stands and the ends for which it now exists.

To this end the program of study for the society should provide for special attention to this subject in a way best suited to local conditions. At the very least the order of topics for the weekly meetings should make provision for monthly missionary instruction and enthusiasm. In most cases, however, there should be special classes for the study of denominational principles and history and present-day missionary undertakings. This should be supplemented by an effort to secure for the society representation at and reports from young people's and denominational conventions, rallies, institutes, and assemblies.

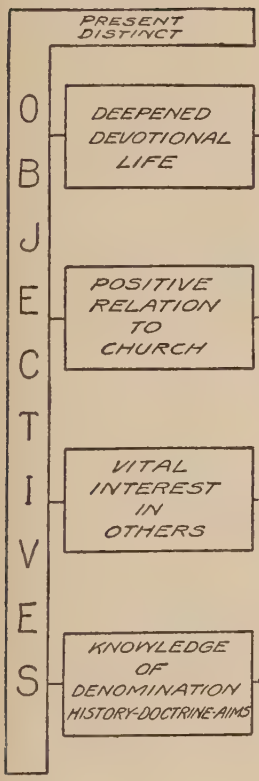
If a society really desires to make its young people more helpfully acquainted with its denominational achievements and efforts and to enlarge the contribution of service and money from its members, that society can arrange for a special class of its members either to study a missionary subject or to take up denominational leadership-training courses. In the event that it seems that this desire cannot

be realized in a special class, surely the effort can take the form of a special reading or correspondence course on one or the other of these subjects.

The attention which these means of creating denominational interest and support merit should not obscure one other means, the young people's national organ or some recognized denominational periodical. It would be well for each society to endeavor to secure subscriptions to one or the other (or both, in some cases) of these messengers of the Kingdom cause.

Seeing It as a Chart

For quicker reference and better visualization, these suggested activities may be grouped and arranged with the "objective" part of the program-graph of Chapter V so as to form a chart. Such a chart is shown on the next page. It will be noted that five suggestions are grouped with each "objective," making twenty different activities. A society might assign to each of these activities a value of five and at the end of the year determine a rating for itself by multiplying by five the number of the suggested activities actually performed. If all were performed the society could rate itself 100 per cent. effective. If fifteen different activites were achieved the society could say it was 75 per cent. effective. Or a society could say it was a "Class AA" society if it performed all five activities under each of the four heads; a "Class A" society if it performed four under each head; and a "Class B" society if it performed three under each head. The items and their grouping are suggestive, not arbitrary. Additional items may, of course, be added or different arrangements determined upon.



Suggested Ways of Reaching Objectives

1. Weekly meetings of worship with general participation in prayer, testimony and discussion of topic.
2. A definite percentage of members pledged to follow daily Bible reading plan.
3. Frequent presentation of the Bible principles of giving and an enlistment of tithers.
4. A prayer band preceding weekly devotional meeting.
5. A special study and consideration of the claims of personal work.

1. Every member regularly attending some service of the local church.
2. Every active member enrolled in some department of the Bible school.
3. A definite percentage of active members pledged to contribute to church current expenses and benevolences.
4. A definite percentage of active members engaged in local church work.
5. Special aid in local church's program of week-day and summer activity.

1. A definite plan of social and recreational activity for members and friends.
2. Maintaining a special welcoming and visitation work.
3. Maintaining or actively cooperating in Junior and Intermediate work.
4. Making some systematic effort to win others to Christ and the church.
5. Missionary or social service work in the community.

1. One meeting monthly devoted to missionary instruction and inspiration.
2. Regular instruction in denominational principles and history.
3. Representation in young people's denominational conventions or rallies, and reports from general denominational conventions.
4. Class in missionary study, teacher training or special reading course.
5. A definite percentage of active members subscribing to official young people's organ or general denominational periodical.

The Basis of an Annual Endeavor

Most if not all of these suggestions will be found incorporated in what are known as the "Standards of Excellence" or "Standards of Efficiency" or special young people's programs promoted by the larger national young people's organizations, such as the C. E., B. Y. P. U., E. L., etc. In these "standards" or programs the activities may be found differently classified or expressed in different language, but they are there in essence.

There has been no attempt to include here all the activities that a young people's society might undertake in an effort to realize all four objectives. Neither is it intended to create the impression that all young people's societies are capable of undertaking all these efforts. These suggestions do, however, embody all of the essential activities that in the course of a year a young people's society should strive to do. With the opening of each new year of work each society should face this or a similar list of suggestions and determine to make them the basis of the year's endeavor. Those that are in a way achieved one year should be attempted in a larger way next year. Those not achieved one year should be made the basis of a special endeavor the next.

SUMMARY

Activities are "means" to an "end." Four special "ends" should be kept in sight toward which the "means" should lead.

Through a larger participation in the weekly devotional meetings and a better understanding and practise of prayer and stewardship, every member should be led to a

richer Christian experience flowering out in the search for others to " follow the Christ."

A closer tie-up to the local church is a logical result of efforts to have the society members attending and working in the services of the church and contributing to its current expenses and benevolences.

A wholesome interest in others must be sought through a larger social activity, a definite evangelistic effort, a training of the younger ones, and help for the needy.

In addition to all this, the young people need an acquaintance with the denominational enterprises by which the blessings of God are being brought to an ever-expanding circle of humanity.

These should constitute the recurring annual effort of the young people's society and be made the basis of an annual rating of the society's effectiveness.

QUESTION

Recall as much as you can of the last year's activities of your society, compare them with the chart, and by the corresponding number under each of the four headings list those which you think your society reasonably attained.

VII

THE RIGHT KIND OF ORGANIZATION

How much a machine will produce depends upon the operator's knowledge of what the machine is and how it works.

THE RIGHT KIND OF ORGANIZATION

"Oh! the thrill I feel as I grip the wheel of my car and realize what a source of power is in my control. How I like to 'step on the gas' and feel it shoot down the road." Thus spoke a motor enthusiast to his friend.

Exhilarating indeed! A sense of power always is so. When intelligently used, power becomes a blessing to many. Used otherwise, it eventually ruins the possessor and harms any who get in the way.

What would you think of turning over to a young person, knowing little or nothing of what was below, or behind, or in front of the steering-wheel, a new high-powered motor-car, saying, "It is yours. Run it to suit yourself." From observation and from riding in one he had noticed that it was a specially shaped body set on wheels, with an engine up in front under the hood, and that it needed "gas" every little while. He had heard people say something about a transmission and brakes; heard them talk about a carbureter and a timer; and remembered some mention of a self-starter and an ignition system. But how the engine and the transmission were related, what the timer had to do with the ignition system, or how the carbureter worked was all a mystery to him.

Turn that fellow loose with no previous instruction in the mechanics of the car and no information as to the best methods of caring for or running it. Let him start down the boulevard with no one in the seat beside him to coach or direct his beginnings. A smashed-up machine and a

couple of dead or injured people are likely to strew the path of his first little run. *Unthinkable!* isn't it?

The Need of Knowing

No more strange than what is happening in our churches every day. Inexperienced young men and women are having placed in their hands the running of a young people's society. All they know about it is what they have learned from observation. They are asked to take the "wheel" of leadership, and generally they are glad to take on that responsibility. But no one in the church seems to be interested beyond turning the society over to them and advising them "to make it go." They know that the society has a number of parts—members, officers, committees, groups, etc.—but just how these parts are put together and what it is that makes them go is not altogether clear.

They start out somewhat thrilled with the sense of power. Either things don't get under way very well, or else things start off fine and seemingly are well under way in short order. In the one case the new president, or the other officers, may not be able to get things started right because, not knowing the mechanics of the job, they do not know where to look when trouble arises. In the other case all may be well until something shoots across the path and because they do not know enough about the "workings" of the society they are not able to keep it under proper control. They have not been instructed in the "mechanics" of their job. Is it any wonder that in so many instances the trail of such experiments is strewn with "smashed machines" and with "dead" and "injured" spiritually?

There is, therefore, as much need for knowing the "parts" of a young people's society, what they are—or should be—and how they fit together—or ought to fit—as there is for one, before taking up the driving of an automobile, to have at least a general knowledge of what he has in his hands when he takes hold of the steering-wheel.

It is the aim of this chapter to reveal, partially at least, the "mechanics" of a young people's society—the organization, as we might say.

Suited to Its Purpose

In the same way that we may speak of the *mechanism* of a motor vehicle we may speak of the *membership* of a young people's society. Both terms include all the working parts. Moreover, both must be definitely suited to the work that is to be done.

No truly sane person would think of putting a small passenger automobile engine into a big five-ton truck chassis. Neither would one sanely think of taking a big massive engine designed for use in a five-ton truck chassis and put it into a little roadster. No! the power-producing mechanism must be formed and related and used to attain a predetermined "purpose."

The *purpose* of a young people's society we have already fixed. (See Chapter III.) We must now consider with what kind of a membership that purpose can best be reached.

Membership! Nothing is more vital to the successful managing of a young people's society than the right kind of membership. Yet what a puzzling problem it presents to the average young people's society. And there is little

excuse, except not noticing some very apparent facts, for its continuing to be an unsolved puzzle.

Failure to place the proper limitations upon *membership* will acount for much of the unfruitful work with young people's societies. Remembering that the *purpose* is to *train* YOUNG *Christians,* two membership limitations can be justified.

Limitations as to Kind

There is a definite time when human beings begin and cease to be *young people.* Say what one will, a person forty years old is not a "young person" in the sense in which that term is properly used. There may be occasions when such a person can and should be in the company of "young people," but such a one has no legitimate place in the membership of a *young people's society*—if it seeks the attainment of the already-defined purpose.

The period of youth—which is but another way of saying young people—is technically known as *adolescence.* It covers the years from 12 to 24 and is divided rather arbitrarily into three periods: Early adolescence, 12-14; middle adolescence, 15-17; later adolescence, 18-24. This division into three groups is more for convenience in directing educational plans and processes than because life divides itself that way.

Literally, "adolescence" means "in the process of growing." Obviously, therefore, the best time for *training* is during growth. Impressions made then have the greatest assurance of being built into personality so that they may be carried over into adulthood. With the beginning of early adolescence, this growth is becoming marked. It is generally at its peak during the middle period. In

these two periods impressions can most profitably, if not easily, be made. During the later period the growth might be said to be approaching a state of fixedness. The opportunity for making impressions is materially lessening. How strategic then is this adolescent part of life! How vital that we make the most of this time for spiritual development.[1]

The characteristics of the adolescent period have generally been observed along four phases of development; physical, mental, social, and religious. Here again this division is more theoretical than real. Study shows that the development in each of these four phases of life is of a different character for the different periods. For example, physical development during early adolescence reveals itself in a high degree of awkwardness, whereas during later adolescence there is an acquisition of skill or grace. During early adolescence the mental development is revealed in the emergence of ideals, with later adolescence bringing either a realization or disillusionment in connection with those ideals. The social instinct is stronger during later adolescence when the tendency is toward constant companionship, especially between the sexes, social groupings, and parties, whereas during early adolescence there is more of a tendency toward exclusiveness—a seemingly normal segregation of sexes. Similar comparisons are true of the religious development. The tendency of the early adolescent to accept Christ and unite with the church is likely to be replaced in the later adolescent either by a "backsliding" toward an irreligious attitude or toward a devotion which leads to enlistment for "life service."

[1] *A Study of Adolescence,* F. W. Stewart. A Text-book for Standard Teacher-Training (in course of preparation).

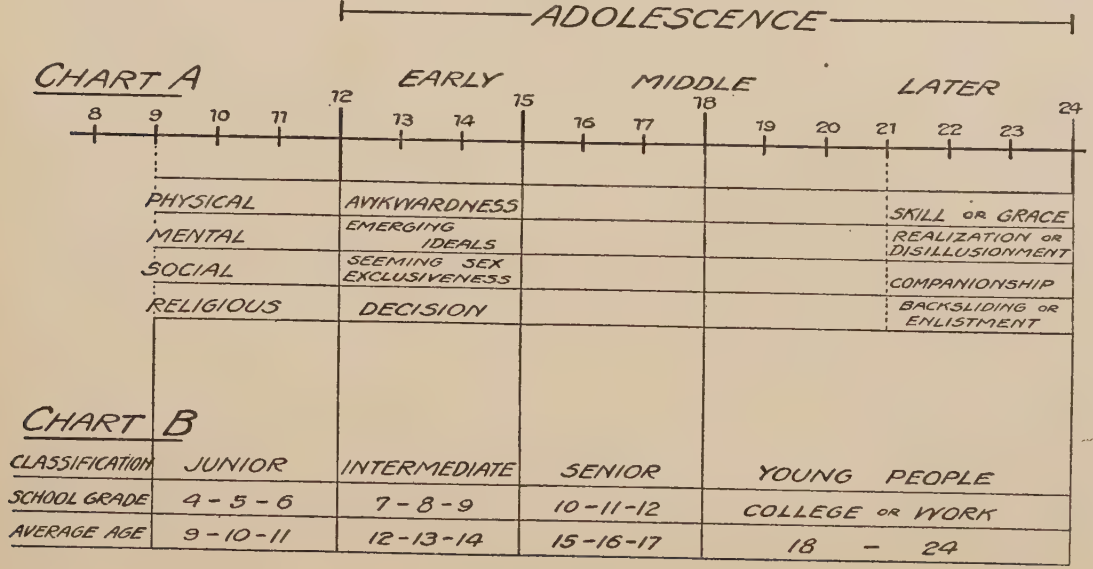
The accompanying chart (A) will help to visualize these period characteristics.

What it is hoped this brief comment suggests, it will not be at all difficult to see if the study is continued in the book named in the foot-note on the preceding page, namely, that the kind of training that is suited to a certain period of years will not be adequately suited to a different period of years. Of course, the distinction between these periods or any of the years within extremes, is not marked like the fences which divide adjacent farms. There is a merging from year to year, and the distinctions are noticeable only as comparisons are made between the outer limits.

Consider the School

There is still another, and possibly equally compelling factor that needs consideration in dealing with this question of society membership. It has to do with what might be termed the social or every-day interests which, below the college age, are largely determined by the public-school relations.

Present-day church-school grading follows largely the public-school grading. Hence, in church and public school the standard grouping is into junior, intermediate, senior, and young people. (It is to be regretted that there is need of duplicating the use of "young people" to designate one group when that term is also used with reference to the whole adolescent period. Also it is unfortunate that "senior" has to be used for one of these groups. The near future will doubtless see provision made for a new nomenclature.) Where these children and young people are in school—five and six days in the week—very largely deter-


ADOLESCENCE
CHART A
EARLY
MIDDLE
LATER
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
PHYSICAL
AWKWARDNESS
SKILL OR GRACE
MENTAL
EMERGING IDEALS
REALIZATION OR DISILLUSIONMENT
SOCIAL
SEEMING SEX EXCLUSIVENESS
COMPANIONSHIP
RELIGIOUS
DECISION
BACKSLIDING OR ENLISTMENT
CHART B
CLASSIFICATION
JUNIOR
INTERMEDIATE
SENIOR
YOUNG PEOPLE
SCHOOL GRADE
4 - 5 - 6
7 - 8 - 9
10 - 11 - 12
COLLEGE OR WORK
AVERAGE AGE
9 - 10 - 11
12 - 13 - 14
15 - 16 - 17
18 - 24

mines their daily social interests. Our groupings of these young people in the church must respect this fact, if we are to achieve the best results. The groups with which they are thrown during five or six days of the week are generally the groups with which they desire to participate on the seventh. The school grades and the average ages can best be illustrated by the accompanying chart (B).

All of this should make evident the need and value of grouping our church young people in societies more or less on a combination basis of ages and the school and social interests outside the church. To attempt to mix them up in a church organization is like trying to mix oil and water. It will require outside agitation, and then there is no *real* mixture—just an emulsion. Let the outside agitation cease, and the two liquids will seek their respective levels.

Ideally, therefore, there should be in each church a young people's society for each of these groups—junior, intermediate, senior, and young people—the membership of which should be approximately based upon the combination facts of age and school grade as shown by chart "B." If those beyond the adolescent period desire membership in a "young people's" society, it should be with others of like development—not with those who are younger and less matured.

The use of "senior" and "young people" for two of these groups can be avoided by using special names such as Judson, Carey, Asbury, Wesley, Pilgrim, Plymouth, Westminster, Alpha, Omega, High School, College, etc.

Of course, it is not always possible to secure these separate groupings—the number of the young people in the church and community, or the church equipment, will not

permit it. Nevertheless, such a grouping should remain our ideal, and a constant and an earnest effort should be made for its nearest approximation.

Rural communities, where in so many of life's interests there is a customary grouping of those of wider age ranges, may find this an additional factor in justifying a less determined attempt to follow these divisions. However, in all communities where the indicated school grouping obtains an attempt should be made to match it with the young people's societies.

To be sure very desirable enthusiasm may be engendered by larger groups. But enthusiasm or large groups is not the end of young people's work. A much closer approach to the purpose of Chapter III will be made by three young people's societies (intermediate, senior, and young people) of 12 to 15 members each than will generally be made with one society of 50 or 60 members ranging from 13 years of age to 30. And what we should have first in mind is ultimate results.

Limited as to Number

There ought to be also a limitation as to number if the "purpose" is kept in mind. This limitation obviously has to do with the maximum and not the minimum—for a young people's society can begin with two.

Training based on practise, which has been shown to be the basic reason for the society's existence, cannot be carried on effectively in a group so large that the practise of the individuals who make up the society is not frequent enough to have a semblance of continuity, and cannot be observed with sufficient carefulness to permit helpful coaching. Imagine how different would be one's interest

in learning to bowl if one were in a group of two or three on one alley rather than with six or seven on one alley.

Teaching in our public schools and colleges takes due notice of these facts. In all but lectures the effort is made to keep the classes in high school and college within a limit of 20 to 25 and in the grade schools they are not expected to go above 28 except, of course, where local conditions or finances render these limitations impossible.

In all but very exceptional cases, the membership of a young people's society should be limited to 50. At the best only eight to twelve persons can *profitably* take part in the weekly devotional meeting, i. e., if each is to make a substantial contribution. Hence, if the ideal is, as it ought to be, to have every one participate regularly in the conduct of these meetings, thirty-two to forty-eight persons would have that chance only about once a month. Surely that is not too frequent for many who need the practise. To have many participate more frequently is to restrict the opportunity of others who need, and in many cases desire, the opportunity.

Just About Right

Then again, out of a membership of 50 there ought to be about 35 quite dependable workers other than the four or five elected officers. If every one of these 35 is going to be placed on a committee so as to get into the work of the society, it means that there will be seven to five people to each one of the five to seven regular (standing) committees which a society might ordinarily expect to have. More than such a number on a committee is likely to result in the committee being too large to function properly.

It can be and usually is argued that with the larger

membership there is more enthusiasm, which results in more people being drawn into the society's activities. It may *seem* so. But look around a bit, make an unbiased study of the situation, and usually there will be found no small number of young people who, in the seeming greater activity, have been completely lost sight of. A large society that is doing a *good* piece of work with a membership of 75 or 100 could be doing a *greater* and more worthwhile work with two societies of 35 to 50.

Naturally, only in the larger churches is this matter of limitation as to members a problem of any special import. However, in every church, large or small, the aim should be to provide *all* the young people who come under its influence with an opportunity to belong to a young people's society, where all the members are of nearly the same age and interests, and where all are permitted and expected to participate in the activities of the organization to the full extent of each person's particular capacities. Better by far to have two or three groups of a smaller membership but of nearly uniform ages and interests, than one large group with a membership of the extreme ages from 13 to 30.

The special development occuring in young people at certain ages and the purpose to provide real training for all the young people of the church argues strongly for smaller uniform groups. For ages above 15 these groups should all be regarded as *senior* societies, and each should be completely organized. Much of the work of these separate societies will naturally be planned and executed by the cabinets or officers of the respective societies. However, the officers of the different societies should constitute a sort of young people's council to confer about and en-

deavor to correlate all the various activities of the several groups. Under the guidance of this council, socials and special occasions can be arranged to bring together all the groups for the inspirational value which such affords.

In such churches as have used a Young People's Council to correlate the purposes and programs of their several young people's organizations, a council of just the young people's society's officers would be generally unnecessary. Instead, the presidents of the young people's societies, and such other officers as agreed upon would be members of the Young People's Council.

The Four Kinds

As with most organizations there are different kinds of members. In each young people's society there will usually be four kinds: Active, associate, honorary, and non-resident. The qualifications for each kind of membership should be set out clearly in the society's constitution. Though there may be occasionally reasons for allowing local conditions to alter these qualifications, they are more or less well established and uniform.

As has been already pointed out (Chapter III) the young people's society is for training young *Christians*. Thus a profession of Christ and membership in an evangelical church should be the basic qualification for *active* membership. Membership in the *local* church may be, and not infrequently is, another qualification for active membership in the young people's society.

Among the associates of these Christian young people always will be found some who enjoy the fellowship of the young people's society, but who have as yet made no profession of Christ as their Saviour. These are admitted

to membership as *associates*. Generally they have all the privileges of the society except that of holding *elective* office and voting.

Former members who, having advanced beyond the need of training which a particular group affords, still desire to retain a peculiar interest in the society, may be recognized as *honorary* members.

Those who are eligible for active or associate membership, and who desire to maintain their affiliation with the society, but are temporarily away at school or out of the city or community because of occupation, may be designated as *non-resident* members. The advantage of this classification will be obvious when a program, such as suggested in Chapter VI, is undertaken. The society may desire to base many of the efforts on a percentage of *effective,* or at least resident, membership.

The relative numbers of these members is important. The active membership should number no less than 85 per cent. of the whole. The associate membership may make up the remainder. There is not much justification for having many honorary members, and they should remain identified with the society only so long as the conditions for recognizing them as such remain.

They Who Lead

Every organized effort must have some of its number take the initiative—to be the leaders. We call them the officers. As a rule they are the president, vice-president, secretary, and treasurer. Sometimes there may be more than one vice-president, and there may be an assistant secretary and assistant treasurer. The secretary and assistant secretary are frequently given the titles of Recording

Secretary and Corresponding Secretary. The number of these officers and the titles that are assigned to them is a matter of local taste.

As to the duties of these officers, suffice to say that their first obligation is to *cooperate* in planning and directing the society's activities. The president is expected to oversee the work in addition to initiating its activities, at least to the extent of suggesting them to the cabinet. He is the executive charged to see that everybody has the largest opportunity to develop latent capacities. The vice-president should be the president's companion planner, worker, and overseer, taking the president's place when he is unable to be present. In order that the vice-president may the better and the sooner develop himself for greater leadership, it is well to have him act also as a chairman of one of the more important committees.

The secretaries are to keep the records of the society and attend to the correspondence. The treasurer is always the custodian of the funds of the society. Frequently he may be also the agent charged with the duty of securing the finances with which to run the organization.

A word about qualifications may prove helpful in making wise selections:

The officers should be, first of all, *Christians;* real, downright, hard-working, zealous Christians. They should aim to be the outstanding examples of what it means to love God with all one's heart, mind, strength, and soul, and to love one's neighbor as one's self.

They should be *workers.* Yes! cooperating workers; willing to put part of their ideas with parts of the ideas of others and work as hard as though the whole had been their own.

They should be *popular*. A popularity which comes not from social distinctions only but from a devotion to the interests of the whole group, not just a clique in the organization. Popular means something pertaining to the common people—to all the group.

One of the vital questions in connection with officers is that relating to the term of office—of a successful officer especially. This is a question of particular importance in the case of a president. If we keep in mind that the purpose of the society is to *train,* we will readily see that the one who has a chance to assume the greatest variety of responsibilities is the one most likely to be best trained for real leadership. If we also keep in mind that the purpose is to train ALL of the members, we will also readily appreciate that the more persons who are permitted to assume a variety of responsibilities, the more successful will be that society in achieving its real purpose. All of this is defeated if one person, simply because markedly successful, continues in office year after year.

Two years in any office should be about the limit for any person. If a society has been faithful to some of the suggestions already considered and has distributed the responsibilities, there will always be persons to take the offices. Those who have been successful in one office can do nothing more helpful for themselves and for the society than either to take another office, even though it be minor or less conspicuous, or to counsel other persons taking their offices.

An early study of Chapter IX should be made by the officers in order that they may have an adequate perspective of their task.

Dividing the Work

Certain committees are necessary if the work of any society is to be properly apportioned to the members and properly done as outlined in Chapters V and VI.

There are four regular or standing committees that are practically indispensable, even in the smallest kind of a society. Each is often known by two different names: membership or look-out, devotional or program, missionary or world friendship, and social or fellowship. In many societies and especially the larger ones, there is need of such other committees as educational, finance, visitation, and publicity. Even such a list is not exhaustive.

The duty of each of these committees is all but defined by its name.

The *membership* or *look-out* committee is charged with all matters that pertain to the membership of the society; enrolment, attendance, securing new members, and, not infrequently, visitation.

The *devotional* or *program* committee, as the first of these names suggest, is responsible for the weekly devotional or worship meeting and matters that affect the spiritual welfare of the members. This committee determines the topics, assigns the leaders, supervises the conduct of the meeting, and encourages a larger daily Bible reading and prayer life on the part of the members. Chapters X and XIII will be a guide to this committee and its undertakings.

With the *missionary* or *world friendship* committee rests the responsibility of so enlarging the sphere of interests of the members that they will include in their thought and action a helpfulness toward those in need of material and

spiritual aid, in other lands and among other races. Within this sphere of interest should be those close at hand—in the community—as well as those far away in this or foreign lands. Theirs is to sow in the hearts of the members the seed of " peace on earth, good will toward men."

The natural desire of young people for " fun " demands a *social* or *fellowship* committee whose task it shall be to study the social needs of the young people of the society, church, and community, and seek to supply those needs. Nothing in our church and young people's work is so neglected or inadequately undertaken as that which pertains to the social or fellowship and recreational instincts of the young people. The manner of attacking this problem with a view of getting the best results is discussed in Chapter XI.

The *educational* committee, should there be one, would look after such society informational matters as serve to extend the knowledge and interest of the membership in religious matters generally. Study classes, reading contests for all members, and an interest in a larger schooling for some would be among the items to which this committee would direct its efforts. Chapter XII will serve as a guide to this committee in undertaking its tasks.

The raising and spending of the society's money and the securing of the support of the membership to the current expenses and benevolences of the local church will be under the direction of the *finance* committee. Chapter XIV will help this committee in solving its problems.

In the larger and more alert societies there should be a *visitation* committee which would itself note, or secure from the membership or look-out committee, the names of absentees and arrange to discover the reason for ab-

sences, and make calls especially on those found to be sick. This committee would also note the presence of visitors at any of the meetings and later arrange for social calls to demonstrate the society's sincere interest in them. The welcoming of folk to the meetings of the society might also be delegated to this committee.

In some way the attention of folk in and out of the society must be directed to the doings of the society. All enterprises today depend largely upon advertising. And a young people's society ought to "spread abroad" the knowledge of what it is doing and what it proposes to do. To try to get along without advertising is like walking when there is a chance to ride. The best way to provide for advertising is through a *publicity* committee whose one, and by no means unimportant, job is to keep the "public" informed of what is going on.

Other committees should have their tasks clearly formulated and related to the work of those named here.

The Unseen Control

But with all of this, the young people's organization will be somewhat incomplete if it does not have one more part. An unseen control! The pastor and a sponsor! Each society, intermediate, senior, or young people, needs such persons to serve in the same capacity that a coach serves a ball team or track squad.

One who can reasonably meet the five following qualifications could be expected to serve as a sponsor and to hold a position of power and influence over the lives of the young people who make up the membership of the society. The pastor, too, may be such an influence if he can meet qualifications 2, 3, and 4.

1. He should be an older *lay-worker*. One who undertakes such a task as an avocation generally challenges young people more than one who is paid to do it. Five to ten years older than the average in the organization is usually quite enough.

2. He should be understanding, sympathetic; one who remembers his younger days, who knows the changing developments of adolescence hinted at earlier in this chapter. Only such a one can hope to secure the much-needed confidence of the young people.

3. He must be *almost* unreservedly available to the young people. Their convenience, not his, must usually control when the young people are in need of help. It may be personal needs or those in connection with their official duties in the society for which they demand his counsel.

4. He may be *seen,* but he should not be heard—*very* much. The coach of a ball or track team has finished his work in getting the team ready. It is they who appear to do the work. The coach sits on the side-lines.

5. He will be the choice of the young people and the church. It should be a combination selection—both the young people and church joining in the appointment. It may be an election by the church, by and with the consent of the young people, or an election by the young people with the consent of the church. Except the appointment be thus mutual, success may be questioned.

Blessed is the society who has a pastor genuinely, vitally, and sympathetically interested in its work; doubly blessed is the society that has also the right kind of person to take the part of the sponsor.

SUMMARY

The need of young people to know something about the " workings " of a young people's society before they assume the responsibility of office is just as important as it is for one to know something about the " mechanics " of a machine before one starts to use it.

The " purpose " of a young people's society should be the factor that determines the character of the membership, just as in the realm of machinery the work to be done determines the character of the machines to be used.

The varying developments of the adolescent period and the school-created social interests outside the church call for grouping young people into several societies rather than massing them in one.

Development being the result of practise, the membership of a young people's society should be restricted in number so that all the members may have the opportunity and responsibility of definite tasks, the performance of which occurs with such frequency as to retain interest and insure skill.

Acknowledging Christ as one's personal Saviour should be the basis of active membership, which should constitute the bulk of the society membership. Others may affiliate themselves as associate, honorary, or non-resident, depending upon conditions prescribed by the local group.

The officers are the society's chosen leaders. They must lead by reason of their qualifications. They must be Christian, *earnestly* so. They must be workers, *cooperatively* so. They must be popular, *properly* so.

The secret of successful endeavor is an adequate set of committees, each with its responsibilities clearly defined

and fully correlated to the task of carrying out the program of Chapter VI. The selection of committee chairmen should be made with a view of training many for larger Christian duties.

Lay workers, a bit older than the average of the society membership, and the pastor who, because of their understanding of young people have the unqualified confidence of the young people and a willingness to give much of their free time to coaching them for their public appearances and general duties, can be the real, though perhaps unseen and uncredited, power that makes a young people's society realize its " purpose."

QUESTIONS

1. How nearly does the membership of your young people's society respect the limitations or groupings urged in this chapter? What are the reasons for that condition in your society?

2. Would your society be doing a better piece of work if it were different in its membership limitations and groupings? Explain why you think so.

3. In the young people's society of your church has the best wisdom been shown in the latest selection of the four main officers—president, vice-president, secretary, and treasurer? Give your reasons.

4. If you were presiding at a meeting of the newly-elected officers of your young people's society meeting for the purpose of appointing committee chairmen, what considerations would you urge in making choices? Why?

VIII

THE SECRETS OF OPERATION

More important than getting a task done is what results in the effort to do it.

THE SECRETS OF OPERATION

When the engineer down in the boiler-room wants to know what force he has behind the machinery which he has to set in motion and keep in motion, he looks up at the steam-gauge. That tells the story. If it takes 50 pounds of pressure to run the organization of parts which he calls the machinery, he knows that it cannot be started, let alone operated, with 25 pounds of steam. The steam-gauge at 25 tells him he must "fire up" some more—put on more fuel. When he gets steam up to the required amount and holds it there by continuous firing, he knows that he not only can start all the machinery, but that he can keep it going. The steam-gauge is his indicator, a revealer of the *unseen* pressure of the boiler.

A True Indicator

What force is there behind this organization of parts, into which we have just looked in the previous chapter, and which we call a young people's society? Is there an indicator, a gauge, something that reveals the *unseen* pressure behind the organization? Look at the *meetings!* They tell the story!

Are the meetings infrequently held, poorly attended, carelessly run? There is not much force. The "pressure" of a knowing, enthusiastic, and alert personnel is missing.

Are the meetings regularly held, well-attended, snappily run? There is force. The "pressure" of a group of

knowing, enthusiastic, and alert officers is behind the organization.

Like the gauge on the boiler, the meetings tell the story. The one kind of meeting indicates that more "fuel" is needed. The other kind of meeting is proof enough that an ample amount of the right kind of "fuel" is being supplied. The one situation must be remedied; the other must be continued.

The "fuel" that is needed to remedy the one situation and continue the other is a *knowledge* plus a *spirit;* a *knowledge* of the kinds of meeting a young people's society ought to hold and the secrets of what will make those meetings function properly. However this must be supplemented by a *spirit* of loyal, enthusiastic devotion that determines one to do, and do to the utmost, that which one *knows* ought to be done.

The Four in Order

Practically all of the activities of a young people's society can be classified under four heads: Business, devotional, social, and educational. Obviously, therefore, there are those four kinds of meetings which must be held in order to arrange properly for carrying out all of the work which the society should seek to do. To be sure all of the matters to which attention must be given during the year cannot be completely segregated to meetings intended for attention to special types of activity. Neither need a meeting intended for attention to one type of activity be wholly free of attention to other items. Every business meeting will have some devotion mixed in with the business—if it doesn't, better see what is the matter. And wherever people congregate there is sure to be some degree of sociability,

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even if it is a business meeting. Also in a devotional meeting there will be no small amount of sociability and some education, let us hope; and a little business is quite likely to creep in. In the main, however, the bulk of the various activities should be attended to in the respective meetings.

The order in which these meetings are named above is the order in which consideration should be given to the activities by those who are seeking to make young people's societies produce the desired results. In the book of Genesis we are told that God brought order out of chaos. Things were properly put together and gotten in regular running order first. All the business of providing for the many needs of man here on earth was first attended to, and then man was placed in charge. Is not that an example of orderly procedure such as to warrant an emphasis on giving attention initially to the so-called business affairs of the society?

In the main that business is the orderly planning for and the carrying out of the spiritual, social, and educational needs of the members of the society. The *planning* for these needs is usually done by the cabinet (executive committee). The *doing* of the things planned is generally delegated to the various committees. And the proposals and the accomplishments should be, from time to time, reported to the society as a whole. Accordingly, there is need of three kinds of business meeting: Those of the cabinet, those of the committees, and those of the society.

Quite naturally, the first meetings that should be planned for are the devotional meetings. The work of the society is all predicated upon our spiritual relationship to a heavenly Father. This is kept vital only in a recurring devo-

tional atmosphere. Next attention should be given to providing for the social instincts of the membership. The social relationship of one to another is second only to the spiritual relationship to God. In order that both of these relationships may be more rapidly and fully developed, provision must also be made for furnishing a certain kind of information. This usually can be presented best through the medium of what we may call educational meetings.

A Measure for Each

As Solomon said of books, "Of the making of many books there is no end," so we might say of meetings. "Of the holding of many meetings there is no end." And so it is—seemingly. No exclamation is much more common, "Let's call a meeting!"

However, most of the good done for humanity is accomplished mainly through the meeting of individuals in groups of one kind or another. And this is especially true of an organized effort such as a young people's society. There must be many and various kinds of meetings. That being the case, the great need is to know how to make the meetings what they ought to be—highly productive.

The secret of being a good swimmer is in knowing what movements best propel one through the water. The secret of having good meetings—meetings that indicate power—is in knowing what factors contribute most to that end.

The secret of effective meetings is in knowing and *fulfilling* the answer to four questions: What is the purpose of the meeting? How often, at what time, and at what place should the meeting be held? What preparation does

the purpose of the meeting require? How should the meeting be conducted?

The more satisfactorily these four questions can be answered, the more productive will be the meetings that are held; *providing,* of course, that which the answer calls for is carried out. The asking and answering of these questions is merely doing with this particular phase of young people's work what was shown in Chapter II to be necessary as the first step in the work as a whole—analyzing, or taking to pieces, the task.

An End in View

Every meeting should have its *purpose.* That is almost axiomatic. If only that fact were respected so many more meetings of a young people's society would be worth while. The unfortunate thing is that so often meetings are held before sufficient thought has been given to what is ultimately to be accomplished in holding the meeting. A ship putting out to sea without an ascertained port would be unthinkable. It ought to be just as unthinkable to set out with a meeting where no purpose is known or established. Without it the meeting is fortunate to survive its period of time.

Ask and answer this vital question for every meeting before it is launched. Handicaps will disappear and larger results will follow.

Knowing the "When" and "Where"

With a purpose set we are ready to seek an answer to "*when*" and "*where*" the meeting shall be held. Here is where establishing the purpose of each meeting proves of additional value. It serves as a cue to the answers to all

the other questions that follow. Business meetings do not need to be held as frequently as do meetings for worship. And, since other meetings afford opportunity for sociability, meetings strictly for sociability do not need to be held as frequently as might otherwise be necessary.

Knowing the purpose of a meeting simplified the question as to what time of the day, week, or month suits best. A meeting for business can be held at a time and place not lending itself so well to a devotional meeting. So also a social meeting demands a time and place which may not be so well suited for other kinds of meetings.

The Unseen Part

" What preparation? " is the third question. How little thought is given to the importance of preparation for the meetings of a young people's society! Occasionally one may get something " over " in good shape when depending upon inspiration. More often dependence upon inspiration will lead to embarrassment, if not to failure. Edison says, " Genius is 10 per cent. inspiration and 90 per cent. perspiration." And Edison ought to know since he is recognized as somewhat of a genius. Successful meetings are seldom produced without the same ratio of inspiration and *preparation.*

No one should think of looking for indications of pressure or power in a boiler until after something has been done that gives promise of pressure being produced. Water would have to be put into the boiler, the clinkers and ashes would have to be drawn from the grates, kindling-wood and coal would have to be stacked in the fire-box, and a match would have to be touched to the kindling. Only after this " dirty work " is done could one hope for pres-

sure with which to run the machinery. There would be no use holding a consultation in the manager's office to see why there is no steam, until the fire had been built.

There will be no real, lasting business done at a business meeting, there will be no helpful spiritual atmosphere in a devotional meeting, there will be no fun at a social gathering, there will be no useful information presented at an educational meeting, unless there has first been adequate preparation. In other words the purpose of a meeting is, in the main, unattainable unless it is supported by an adequate preparation.

The " purpose " may not be perfectly clear, the time may not be the most opportune, and the conduct may not be as ideal as it ought to be, and still thorough preparation for the meeting will surmount all this and bring good results. However, know the purpose, make the time most opportune, and attempt a skilful conduct of the meeting, but omit preparation, and there will generally result the most miserable failure.

The nature and extent of the preparation will of course depend upon the character of the meeting. A predetermined purpose will serve as a guide to that end. The preparation for a devotional meeting will be quite different from the preparation for a business meeting. Also the preparation for the social event will differ from the preparation required for an educational meeting. However, each will require a large amount of labor " behind the scenes."

The " How " Important

And then, " How shall the meeting be *conducted?* " The word " conduct " is used here to include every item

that in any way influences the spirit or atmosphere of the meeting, from the greeting of the first arrival to the last echo of the closing benediction. It includes the arrangement of the physical equipment—the chairs, the piano, the table, the pictures on the wall, and anything else in the room. Every one of these things are influences—helpful or hurtful—in the conduct of a meeting.

Holes made by fallen plaster, a broken pane in the window, or even a blank wall will have an entirely different effect on an audience from a room with no such "gaps" and which is decorated for the occasion. Even a small bouquet of flowers tastefully arranged in a vase on the table or piano will help create a favorable atmosphere.

The "conduct" includes the plan of participation by the officers, the leader, and others that are to take part. The matter of who presides and who assists, the order in which the events are to take place, and the kind and number of these events, are all items in a schedule that should be developed for each meeting. Every meeting should aim to produce an effect. It can be attained only by a "conduct" thoughtfully scheduled and carried out.

A Visible Guide

The cabinet (or executive committee) of each young people's society would find it profitable to attempt to set up for the society answers to these four questions and allow those answers to be their guide during the year. The diagram shown on the opposite page may be used as a chart on which to record the "findings" of the cabinet. Below each question and opposite the respective meetings may be written a word or two suggesting the answer. This chart could then be used for constant refer-

MEETINGS		PURPOSE	FREQUENCY, TIME, AND PLACE	PREPARATION	CONDUCT
BUSINESS	CABINET				
	COMMITTEES				
	SOCIETY				
DEVOTIONAL					
SOCIAL					
EDUCATIONAL					

ence by those who have the responsibility of "putting on" meetings. As the mariner checks his course by the compass, so the cabinet could occasionally check the society's course by this chart.

SUMMARY

As the pressure-gauge indicates power for machinery, so the meetings of a young people's society reflect the force of personality behind the organization.

A result-producing operation of a society depends upon planning to segregate as much as possible the various activities to their respective types of meeting.

To make a meeting fruitful, it is essential to know a *purpose* for holding the meeting, and to allow that to determine how *frequently* it should be held, and the best *time* and *place*. This must be supplemented by an abundant "behind-the-scenes" *preparation* by all who would participate, and the "*conduct*" must be so scheduled and executed that the meeting flowers out in the production of the desired effect.

QUESTIONS

1. What do the meetings of your society indicate as to the knowledge, enthusiasm, and alertness of the officers of your society? Give some illustrations for your answer.

2. Take the general run of the weekly meetings of your young people's society; how much thought would you say had been given to any one or more of the four questions which it has been suggested should be given consideration in the setting up of a meeting? Give your reasons briefly.

IX

TENDING TO BUSINESS

The most important part of every business is to know what ought to be done.

—Columella.

TENDING TO BUSINESS

Success is not an accident. It is the effect of a "cause." Satisfactory results in any enterprise do not just "happen." Generally speaking, they are the product of previous careful planning and orderly carrying out of plans. Enterprises start, grow, and succeed because persons have been trained for the task of managing. Gradually up through a series of enlarging responsibilities has come the head of every worthy enterprise. A close attention to a systematic way of doing things; a study of *what* to do and *how* to do it, usually explains personal and organizational attainment.

Reasons for the Three

"Our full task well done" is the first good reason for each of the three kinds of business meeting a young people's society will find it necessary to hold. The responsibility for success initially and ultimately rests upon the cabinet (or executive committee as some may prefer to call it). It must meet, lay out, and check up on all the work of the society. The committees charged with specific phases of the society program should have, of course, their regular meetings in which to work out an orderly way of doing things and check up on previous efforts. Then the society as a whole ought to know what is planned for and to what extent plans are realized. Therefore, that society possesses the largest hope for real success whose cabinet, committees, and entire membership meet *regularly* and *expressly* for business. Through these meetings is bound

to come more interest in, and enthusiasm for, the work of the society as a whole.

There is, however, another vital reason for society business meetings. The handling of things " decently and in order " is as necessary for Christian enterprises as for any commercial organization. Members of the young people's society today are the church officers tomorrow. Their training in the systematic, orderly management of a " branch " enterprise of the church equips them for the larger management of the church later. What they learn now in the young people's society they will practise in their larger church responsibilities. Accordingly, that which is worth doing at all in the young people's society is worth doing well—in an orderly, businesslike way.

How Many

The ambition of the officers will be the controlling influence in the matter of how often business meetings will be held—also when and where. Local conditions, of course will enter into the problem, but church facilities and local functions usually present slight obstacles. Time *can* always be found for business meetings.

There is, of course, never justification for meeting without real matters to handle. It is wasted energy to meet " just because," or " Well, we said we would meet every so often." However, the cabinet of a young people's society that is really endeavoring to put across an effective training program will find monthly meetings not too frequent. They may not always have to be very long, but they can insure larger ultimate results in the society's undertakings.

The frequency of committee meetings depends upon

whether they are just laying preliminary plans or are in the midst of executing previously made plans. Those committees which have a year-around job and are alive to their opportunities could meet very profitably every four or six weeks. Committees with special or seasonal tasks should find it helpful to meet with greater frequency during their time of final preparation and action.

There may or may not be a previously set regularity about these meetings. That depends upon conditions. It is not the regularity or irregularity of business meetings that determines their effectiveness, it is the spirit, interest, and preparation of the persons involved.

For the society as a whole, a regularly set, quarterly business meeting should be held. It can be made profitable always, if the leadership is alert. Whether it be a business meeting and nothing else cannot be determined by rule. Duly planned for and rightly handled, quarterly business meetings can be combined with other gatherings, socials, picnics, or study-class projects. Ordinarily, however, they should not be held in conjunction with the weekly devotional meeting, except, of course, where the society uses a week night for its devotionals.

Where

Surroundings have little effect upon business meetings with the exception of those for the society as a whole. Conditions that would "kill" a devotional or social occasion offer little or no handicap to a group of earnest young people meeting for business. A busy restaurant, a noisy office, or a swarming campus can easily be forgotten by a group bent on planning. Likewise, the time of day makes little difference. A time when most, if not all,

of the group can get together suffices to transact business. Of course, a quiet place, at a time when minds are fresh, will enhance results, but even these, without interest, are ineffective.

All of this is applicable to meetings of the cabinet or committees. On the other hand, business meetings of the society should be held at a time and place that will contribute the most to attendance, interest, and participation. In these latter respects, the room and its surroundings will have a measurable effect, though perhaps not equally so with the devotional meetings as explained in Chapter X.

Getting Ready

If business meetings are worth holding, they are worth preparing for just as much as a pageant, a play, a social, or a picnic.

Prior to the cabinet meetings, the president should have counseled with all committee chairmen. He should know whether or not they have reports to make or recommendations to offer at the cabinet meeting. More than that, as president he should have counseled with the pastor or sponsor, or both, and with the vice-president about the various items which he proposes to bring before the cabinet, or which he or they believe should have the consideration and action of the cabinet. He should have tried to think some of these through, so that as occasion may demand he will be ready with his recommendations.

In a like manner, the committee chairman should be ready for his committee when it meets. Conferences with the president and pastor will leave him with the conviction of many things that need the consideration of his committee, if real accomplishments are in mind. Then, he

should aim to do a little original thinking and planning on his own part in advance of the meeting. New ideas, better ways, do not simply happen. They are worked out by much thinking. The committee chairman is simply the manager of a small department of the work. He could well go back to the simple rules of Chapter I and apply them to *his* job. He should analyze his task; he should try to evolve a new approach to its successful performance. He is then ready to ask his committee to consider an attempt to do something.

And for that important quarterly business meeting of the society, the president must again *be ready*. Being ready means seeing that others are ready also. What he did in preparation for the cabinet meetings he must also do for the quarterly society meetings—only more so. In the cabinet meeting, committee chairmen may be permitted to report orally; in the quarterly society meeting, written reports should be the general order. Well in advance of the meeting, therefore, the committee chairmen should be reminded of this requirement and be expected to comply. In some cases the president may even have to help in the drafting of written committee reports to insure their presentation. That is but a reasonable part of his preparation.

In Session

Business meetings dry? Not always! It depends upon how they are conducted—after being prepared for. Be sure preparation is a cue to conduct. Of course the president should generally preside at the cabinet or society meetings. Likewise the chairmen should preside at their committee meetings.

It is a business meeting to be sure. But it is the Lord's

work. Spend a few minutes in prayer. And why not a song for the cabinet or society meeting? It can suggest a "tone" that the president would like to have characterize the meeting.

A meeting, well-planned for, will suggest a definite order of business—a "docket" as we used to call it, "agenda" as we term it now. Of course, there are those formal things such as Call to Order, Roll Call, Minutes of Last Meeting, Reports, Communications, Old Business, and New Business. Under these several headings the items could well be tabulated.

Where at all possible, copies of the docket or agenda should be available for all present. Their distribution suggests a businesslike way of doing things. Moreover, it acquaints the group at the outset with the program for which they have assembled. It assures a more even distribution of the time for discussion.

Reports and communications not requiring discussion should be voted an approval and placed on file. Recommendations of any kind should be presented, reasons given, and ample opportunity be allowed for discussion pro and con before the vote is taken. In the committees and cabinet, all of this does not call for the same formality that should be followed in the quarterly business meeting.

While these meetings should be orderly and the items taken up one at a time and formally disposed of, there is no reason for having the meetings stiff. Very often there will be "funny sides" to the most serious business matters. Enjoy the "funny side." Laugh it off, and come back to the serious side. A little levity will do no harm to the spirit of the occasion. On the other hand, there are bound to be times in these meetings when some significant action

is to be taken or has been taken, when it will be quite natural to stop right there and turn to God in a prayer for guidance, or in a prayer of gratitude or trust.

Perhaps these two cautions: Avoid too much routine or detail, but do not have things too "cut and dried." Remember in all these meetings, and especially that of the society, you want to arouse a real interest on the part of all and carry them with you. At least you want them truly united behind the projects. Plan for a reasonably full presentation of the principal items and allow for a discussion in order that an intelligent vote can be taken.

SUMMARY

The success that so often attends commercial enterprises may be the hope of that young people's society which sees the importance of business meetings as a means of directing systematic and adequate attention to the other and more important functions of the society. These should generally include: (1) Regular meetings of the cabinet (executive committee) to plan and check up; (2) meetings of the committees to arrange details for the carrying out of plans; and (3) meetings of the society to voice its attitude toward projects attempted and proposed.

The zeal of the responsible persons will influence the frequency of these meetings and determine how serious are the obstacles encountered in the matter of a suitable time and place. For most societies the cabinet can meet with profit monthly, the committees nearly as frequently, and the society at least quarterly.

A bit of meditation on the part of the president and the committee chairmen, and an occasional conference among

themselves and with other church leaders, will insure having plenty to present and discuss at business meetings.

The officers will make their schedules for the meetings so as to insure full and orderly consideration of all things. Such schedules will not preclude having the meetings bright or sufficiently elastic to afford times for rejoicing and prayer or giving full attention to special matters that may be injected unexpectedly into the discussion.

QUESTION

What are the principal indications that the officers in your society are giving sufficient attention to the business of the society? Be specific in your answer.

X

PRAISE AND PRAYER

Private devotions and secret offices of religion are like the refreshing of a garden with the distilling and petty drops of a water-pot; but addressed from the temple are like rain from heaven.

—*Jeremy Taylor.*

PRAISE AND PRAYER

"Fair and warmer!" How can the weather be thus forecast? The barometer tells the story. There is a pressure to the air which surrounds us, which pressure is constantly changing. One day it is one thing; another day it is something else. High today; low tomorrow. Unseen and unfelt to human beings, these changes in the air-pressure register on the barometer. Man has learned that these changes in air-pressure mean changes in the weather conditions. "High" means fair weather. "Low" means that storms are brewing. The otherwise invisible, through the means of this simple but sensitive mechanism, has become visible. With its help weather conditions can be foretold with reasonable certainty, much to the benefit of mankind.

The Spiritual Barometer

Spiritual life has a pressure. The pressure is unseen and unfelt in the same sense that air-pressure is unseen and unfelt. It is there nevertheless. Evidences of the "pressure" are visible. The devotional meeting of the young people's society will register spiritual pressure as accurately as the barometer will register the atmospheric pressure. This meeting is the "barometer" of the spiritual life of the members of the society. When the spiritual pressure is "high," the devotional meeting will indicate it. Fairly satisfactory conditions may be expected to continue. When the spiritual pressure is

"low," the meeting will indicate it. One may then know that trouble or difficulty of some kind is brewing.

The Secret of Pressure

The changes in air-pressure which foretell changes in the weather we say result from natural causes. However, those so-called natural causes are but the beneficent act of our Father—God. The changes in atmospheric pressure are in his keeping. Likewise, the changes in spiritual pressure in a young people's society are in the keeping of those who are back of the organization. They need only know what it is that makes the pressure, and then they may supply the need.

When the "pressure" is high, they can keep it so and thus continue the "good weather." When the "pressure" is low, they can produce an increase and avert the impending storm.

Pressure is always the product of energy, and energy is simply another name for *work*. With the air, the energy of the heat of the sun makes temperature changes which alter the pressure of the air. An increase in heat means an increase in pressure. A decrease in heat means a decline in pressure. The result is a change in the weather conditions for better or for worse.

With spiritual things, the energy or activity, or, in other words, the *doing* of certain very special things, by individuals, changes the pressure. The lack of doing those special things, because of disinterested or half-interested persons, means low spiritual pressure. The *doing* of those very special things by thoroughly interested persons means increased or maintained spiritual pressure.

Of course, the *doing* must be of the right sort and applied at the right place. You cannot get steam in a boiler by building a fire outdoors or by using slate even in the regular fire-box. No more can you get spiritual pressure by the doing of ill-advised things or doing them wholly unrelated to the devotional meeting.

Let it be emphasized that the devotional meeting is a barometer of the spiritual life of the society. This, at least, is what it is to the casual observer. However, the devotional meeting is something more to those who are in and back of the organization. It is the place where the pressure can, and ought to, be created. How that may be accomplished will be generally indicated in the answers to the four questions considered in Chapter VIII: What is the purpose of the meeting? With what frequency and at what time and place should it be held? What preparation is needed? And, how should the meeting be conducted?

Hardly This Way

A young people's society must depend very largely upon the devotional meeting for attaining any worthwhile success in a program designed to train young people to be useful Christians. It is, accordingly, advisable that we understand definitely what is its purpose. In seeking an answer to this query first, we are avoiding the difficulty which the first of the two new managers of the tailoring establishment got into when he started in with his work without deciding at the outset what it was all about. To go on month after month with the holding of devotional meetings without having a clear idea of what should be their special function in the

whole program is to be satisfied at best with mediocre results.

Perhaps the purpose of this meeting can be better understood by first explaining what this meeting is *not*.

Ever since the existence of the young people's society, the Sunday-evening or main weekly meeting has been generally referred to as to the "young people's *prayer*-meeting." If the membership of the society is what it should be, as explained in Chapter VII, that name is not at all adequate. Young people in any period of adolescence have not had, as a rule, such a religious experience that will permit participation in a prayer-meeting conducted as has been the average church prayer-meeting through the past fifty years. To be sure, there should be prayer in the young people's weekly meeting, but to define it as a *prayer-meeting* is to delimit its intent, particularly in the minds of the young people themselves.

This weekly meeting of the young people's society has also been frequently referred to as a "testimony meeting." The term, however, is decidedly unsuitable, if the word "testimony" carries its customary meaning when applied, as usually it is, to adult Christian experience. With but a very few exceptions young people under the age of twenty-four have not had a religious experience that will lead them to testify about it in the way that some mature Christians can testify out of the richness of many years' experience. A man of the slums who has cast aside his life of sin and taken on Jesus Christ can tell with fervor the change that has come into his life. On the contrary, a youth of twenty-one who, through the influences of home and church, was led to declare his allegiance to Christ at

the age of fourteen and has lived a more or less consistent Christian life, may have a sense of security in his Christian experience thus far, but he has no fervent testimony to offer.

We may be sure, therefore, that the purpose of these weekly young people's meetings is not fully or correctly expressed when referred to as young people's prayer- or testimony-meetings. Prayer is to have its place in the meeting. Also there is to be opportunity for the members to talk about their Christian experience. For, let it be said, a *quiet* testimony of God's goodness may be most effective. But these are to be incidental parts of an entire program seeking to accomplish a larger purpose.

Building Atmosphere

It should be remembered that one Christian expression —perhaps one of the first—which the young people's society seeks to cultivate in its members is the *worship* of God. Just as the climate determines the character of the vegetation, so the atmosphere with which young people are surrounded influences their growth. The worship of God thrives best in an atmosphere of devotion. Accordingly, there is the need of meetings for creating this atmosphere of devotion. Most properly, therefore, they are called *devotional* meetings.

These meetings afford the place where the members are likely to first feel and respond to the desire to participate in public worship. To be sure, those who heartily join in the singing of hymns of praise, prayer, and petition are participating in public worship. Such hearty participation is greatly to be desired. But more than that should be sought. For we also want to cultivate a willingness on the

part of these members to offer audible prayer at least occasionally, and frequently to contribute some thought about the topic under discussion.

This shows the necessity of careful consideration being given to the program for the devotional meeting to the end that members will feel a tug at the heart to give expression to such Christian experience as they have had or are having, and to petition God in their public, as well as in their private, devotions to enlarge that experience. Where the membership is nearly uniform, as explained in Chapter VII, such a program is more easily arranged and is more fruitful in its results in this respect.

May it not be well urged then that the purpose of this devotional meeting is more that of "kindling" in the society membership a fiery interest in and enthusiasm for the deeper and more worth-while things of life. We may then expect that "fire" to be harnessed to the large round of activities which the society will find it to its advantage to undertake.

How Often

There are many things that are likely to affect a decision as to the best place and time of day to hold a devotional meeting, but the frequency of the meeting is to be determined by a universal human need. The interest and ambitions of the young people, the conveniences of the church, and the time of other activities will all have to be taken into consideration in settling the question as to the place of meeting, the day of the week, and the time of day. But how often the devotional meetings are to be held is answered by this universal human need.

Man is a spiritual being in a sense that characterizes no

other creature on earth. He is, as has been said, "incurably religious." Every tribe, every nation in every age has worshiped. Man has felt he was here at the will of his God. To discover and to do that will is the highest aim of life. Accordingly, there have always been frequent times for worship, public and private. In the ages past, men have experimented with the frequency of the times for public and general mass worship. But the most blest of the people of the earth are those whose times for general public worship have occurred every seven days. That should be sufficient argument for the need of a weekly meeting for young people for praise and prayer and the other elements of worship. A weekly devotional meeting for training the young people to live more fully in harmony with the will of our God as revealed in Jesus Christ is one of the first and foremost essentials of a young people's society program of activities.

One Day or Another

Should these young people's devotional meetings be held on Sunday or on a week-day? Will it make any difference? There are advantages and disadvantages in either case. Because Sunday is so universally the day for public worship it suggests more readily the idea of worship. Much less effort is required on the part of leaders to produce a devotional atmosphere on Sunday than on Monday or Friday. In that advantage lies a danger. Because it is the "Lord's Day," folk are likely to take it too much for granted and not make a sufficient effort to produce the best worship atmosphere in meetings.

Sunday has another advantage—the exact value of which may be subject to some questioning—in that young people,

particularly those that are disposed to give full recognition to the day, have less to attract them elsewhere. Accordingly, attendance at a Sunday meeting might be more reasonably expected of them.

There are, however, three disadvantages, or at least handicaps, that a Sunday devotional meeting of the young people's society has to contend with. First, there are often so many other church meetings on Sunday that young people are likely to feel overtaxed in the matter of attending and participating in meetings. Secondly, the young people's devotional meeting Sunday evening is in danger of becoming a "waiting station" for people on their way to the Sunday-evening church service. And these are generally the people who do not properly belong in the membership of the meeting. Moreover, their dropping in causes frequent and annoying interruptions. In the third place, the Sunday-evening meeting satisfies the members for the time, so that many of them—altogether too many—fail to support the church's evening worship.

Some of the likely advantages of the week-day meeting are the probability of its attracting those of a more uniform age and interest, and the opportunity to supplement the devotional meeting with other helpful activities—socials, lectures, and the like. On the other hand, these week-day meetings demand a much greater effort on the part of leaders to make them truly devotional. Also, counter attractions, not likely to be experienced Sunday, have to be reckoned with. All of this, however, may be regarded as a challenge and in the long run will tend to develop a more versatile and capable leadership.

All of which is to say, it is not one day or another that

will "make" or "break" a young people's weekly devotional meeting; it is *what* is put into it.

The Best Place

Where shall the devotional meeting be held? There are few things that affect the atmosphere of a devotional meeting more than the place where it is held. Yet, there is no phase of our young people's work which is given so little thought as this. Of course, the devotional meeting should be held in the church. But, in what room? Two things should be considered whenever there is equipment available: The size and attractiveness of the room, and the quietness of the surroundings.

A group of fifty young people trying to worship God in an auditorium that seats three or four hundred people will feel a sense of "lostness" that will dampen spiritual ardor as a wet blanket smothers a fire. The ceiling will seem as far removed as the heavens. Their voices will float away into the vast emptiness of the room.

Put this same group into a room intended to accommodate sixty to seventy-five people, and they will feel a sense of closeness to one another that will make more easily felt the nearness to a loving, heavenly Father. The atmosphere will seem charged with an energy that will stimulate expression on the part of many. Not only that, but the smaller room will develop an atmosphere of sociability that will lure more people.

Naturally, the room should be attractive in its decorations and ornamentation. In some small churches there will be no choice in this matter. In many others a room will be available which the young people can arrange much to their own tastes—at least for the meeting. In any event,

the young people, if they will, can do much to make the room attractive. The orderly arrangement of furniture, especially the surplus, the arrangement of pictures and the use of flowers or other decorations play vital rôles where worship is being attempted. If a group is required to use the only room the church possesses, the auditorium, in most cases it can be curtained or screened off to provide a section not much larger than will accommodate the usual attendance.

Before the Meeting

All of this leads, naturally, to the third and usual "meeting" inquiry, the extent of preparation demanded for the meeting in which young people are to be "fired" with a new zeal for better living. One thing sure, there can hardly be too much. The "fire" of a devotional meeting will not be very warm unless there has been plenty of fuel gathered in advance and on hand ready for use at the right time.

Of course, every one who is to participate should prepare. However, before much can be expected of those who just "take part," it must be the habit of those in the place of first responsibility to prepare themselves thoroughly. That means the president, the chairman of the devotional or program committee, and the leader of the meeting. What these three do *regularly* in preparing for these meetings will largely establish the practise for the whole society.

Where the president makes a practise of presiding at devotional meetings, he should likewise make it a practise to draft for himself a schedule for the meeting. This he cannot do adequately unless he first gets in touch—in

advance of the meeting—with the chairman of the devotional committee and with the leader of the meeting. What their plans are will have to be taken into consideration in making the plans he proposes for his part of the meeting. This is just another way of saying that it is a part of the president's advance preparation to *know* all that is planned and in the process of development for the meeting.

The chairman of the devotional or program committee is the one above all others who has a special responsibility for the general character and fruitfulness of devotional meetings. To pick out a series of leaders for successive weeks and even induce them to accept, is by no means to free this chairman for a vacation of as many weeks as he has selected leaders. More than the president, this chairman ought to know well in advance of each meeting what the leader proposes to do. This chairman ought to be prepared to suggest to the leader some sources of help or some ideas that will aid in making the meeting a better prospect for "firing" those who attend. Yes, so well ought this chairman to be prepared that he could fill in at any one of a number of places on the program in the event others fail to appear or to be adequately prepared.

A Real Beginning

And the leader! How much, after all, depends upon his preparation. For many days, even for several weeks, he should have been thinking about his topic. To know what the topic is and to have at least a rough idea of how it might be presented is to insure success in the gathering of material, especially illustrations bearing on the subject. The leader's assistants should be chosen and their assignments made, at the very least, more than a week in advance.

It would be well if these assistants could counsel together as a group on plans for the meeting. Their interest and the material would be proportionately enriched. It would be well to consult Chapter XIII on the Group Plan for further suggestions along this line.

All of this being done, earnest consideration must be given to the order of service. The meeting is to start or fan a "fire" of larger interest in spiritual things. The music must be chosen, not for the tune or noise producible, rather for creating the right atmosphere—a feeling of anticipation. The topics to be discussed in the meetings should have some real bearing and application to the every-day interest and need of the membership. These may be those furnished by the regular denominational sources, or they may be specially prepared by or for each society. Whatever their origin, the topics need to be practical.

Of course, the topics will have, as a rule, a Scriptural source or application that will serve as a guide in directing emphasis to present-day needs and interests. Talks on prayer by one who knows and practises a real prayer life can be introduced, with profit, to precede the prayer period of the meeting.

Ten or fifteen minutes before the scheduled time for beginning, the leader and his assistants, the chairman of the devotional or program committee, the president, the sponsor, and perhaps the pastor and two or three of the more interested members should gather for a pre-meeting prayer service. This will likely be the final touch of preparation that will "put the meeting over."

A big order? Yes! But this is big business, or it is nothing. There might better be one devotional meeting a

month with such preparation than four with no preparation. Such an "in-put" of effort will produce an "output" of results so satisfying that the "cost" of preparation will never be a factor.

In the Service

If there is such an advance interest in the meeting as the previous paragraphs have sought to justify, there will be two or three people on hand before starting time to see that the room is ready. Room arrangements are so influential in the conduct of the meeting that those responsible for the meeting will want to see the room at its best.

Heat, light, and ventilation will be looked after. Orderly arrangement of chairs, tables, piano, pictures, song-books, and Bibles will be attended to. Even the arrangement of this equipment will be varied from week to week to lend a changing interest in the meetings. Chairs will sometimes be in groups; other times in semicircular form; again in the conventional order. Usually the song-books will be in place, but occasionally their distribution at the door will reveal that things are not in a rut.

If "sharp at both ends" is the slogan of the society, the officers and leaders will be in their places, schedule in hand, several minutes in advance of starting-time. The reception committee and ushers will be at their posts tending to those early comers whose knowledge of the custom of prepared meetings brings them in a spirit of expectancy. With the punctuality of a railroad train leaving the station, the meeting will open. With a pride equal to that of the crew of the "Twentieth Century Limited," the group in charge will keep on time all appointments of the carefully prepared schedule. The meet-

ing will close as punctually as it began, with each participant having had his say. There will be a spirit of gratification voiced by all for having been partakers of such an occasion.

SUMMARY

The devotional meeting is a likely barometer of the spiritual life of a society. It will register the energy and interest—or a lack of it—normally characteristic of the society's leadership.

It will not be an adult-type prayer-and-testimony meeting; rather will it aim to create an atmosphere that makes it increasingly easy for these adolescent young people, through the normal participation in singing, prayer, and discussion, to become "fired" with a desire to reach out for the richer things of life.

The spiritual nature of man and the experience of nations urge the holding of weekly devotional meetings. Whether Sunday or week-day devotional meetings produce the largest results depends upon what is done to profit by the advantages and to offset the disadvantages of each of these days. The meetings will be held in a church room with the most attractive surroundings possible and most nearly proportionate to the size of the group regularly attending.

The output of enthusiastic and devoted Christian young people will be acknowledged as a possibility only when there is an "in-put" of habitually thorough advance preparation on the part of all who are expected participants in the meeting, especially the president, chairman of the devotional committee, and the leader of the meeting.

Monotony of conduct will be studiously avoided by

changes in sequence and the relation of program features. All parts of the meeting will be so planned, timed, and executed as to secure a prompt beginning and ending.

QUESTIONS

As you think about the weekly devotional meetings of your society these last three months, what contribution would you say they are making to the spiritual life of the *entire* membership? In the light of the considerations urged in this chapter, how do you account for that?

XI

SOCIAL AFFAIRS

Play is not a mere utility to be tacked on to the church program. It is a creative force to be dealt with reverently.

It is the great harmonizer of the human faculties, overstrained and made inharmonious by labor. It is the agency that keeps alive and in healthy activity the faculties and sympathies which work fails to use or helps to repress. It is the conservator of moral, mental, and physical health.

—J. G. Holland.

SOCIAL AFFAIRS

". . . and the pursuit of happiness," the Federal Constitution says. Who is there that is not in that pursuit? Man labors arduously for the means of acquiring food, shelter, and clothing. How persistently the time of such labor has been reduced to its present and almost universal eight-hour daily period. The desire for more leisure time has been the sharp edge with which the length of the working-day has been hewn away to its present limits. The aim has been more time for the pursuit of happiness through one or another of those social relations more often designated as play, pleasure, or recreation.

" Fun " perhaps would be the shortest, simplest description of the end of such a pursuit. Some form of " good time." The fun or play of some will be different from that of others. The leisure time will be made use of in a thousand different ways. Nevertheless, enjoyment of such leisure is seldom undertaken apart from others—one or more. We do not often seek, nor do we find, our pleasures alone. We depend upon a group. A few or many persons are required to afford enjoyment to one. In other words, our pursuit of happiness is a social relationship.

" There's a Reason "

The young people's society is made up of just such a group of fun-seeking, pleasure-loving individuals; young people with a bit of leisure time from work or study

which they aim to fill just as full as possible with activities that afford them a sense of pleasure. Around about them in the church, the school, the office, the shop, and in the community are their friends and acquaintances likewise pleasure-bent. They, too, demand their fun together in groups with those of similar age and interest. On the whole, their preference is for that which is wholesome. If agencies claiming an interest in these young people do not meet that preferential demand, a supply of the other sort in other places always awaits them.

The existence of these two groups—the society membership and those round about them but outside the society—is reason enough for a larger consideration of the social and recreational affairs in the society's program of activities. Moreover, these two groups are the basis for two aims in the society's social and recreational program.

This Double Aim

In the first place, the society owes to its membership an abundant supply of wholesome social and recreational activities. Some one has said, " The citizenship of this nation cannot be made Christian until we have learned to make the right use of leisure time." Improving the use of the leisure time of the friends and members of the society should be the first aim of its social activities. Prior to the time that the church makes larger provision for the social and recreational needs of its young people, it has small ground for complaint about where the leisure time is spent.

In the second place, there is the need of revealing to these *other* young people, that greater throng outside the young people's society membership, the richness of Christian living. Many of them should be rid of the notion

that pleasure in life and the way of Christ are necessarily divergent or inconsistent. They ought to be introduced to the reality of Christian young people striving earnestly and at the same time joyfully for the Kingdom cause. An attractive, compelling social and recreational program carried on by the young people's society to catch the interest and attention of these *other* young people may be an important, though perhaps secondary, aim of the young people's society. With it all, the underlying purpose should be to enrich the living of these *other* young people. However, it is to be expected that such occasions may be the "open door" for many of these other young people into the life and work of the society, the church, and the Kingdom enterprise.

A Service Outlet

There is yet another, and quite different, aim that can well characterize the social affairs of the young people's society that is seeking to make the most of its opportunities. This "double aim" has been centered in the membership of the society. Social affairs may be made the service outlet, often for some, occasionally for many, in the society, much to the benefit of other lives and the enrichment of their own.

"The winter hay-ride," says a recreational leader, "is more appealing, if, at the end of the trip, the young people are to give a concert or play for the benefit of some remote or isolated community. The most successful recreations will be those in which the service motive is kept central." [1]

Hardly is there a community that is wholly without its

[1] *Playtime Guide Book*, Frederic K. Brown.

shut-ins, its aliens, its underprivileged children, or its young people with limited social opportunities. Play, amusement, entertainment, if they have it, will have to be brought to them. Of themselves they are unable, or unknowing in the "how," to provide for this need. Let the young people of the church forget themselves occasionally, forsake the thought of their organizational gains, and through social affairs become "a channel of blessing" to some of the above suggested groups of people.

Two Kinds

Social affairs with any of these purposes in mind may be of two kinds. There is the entertainment type where an audience watches a performance such as a musical, a play, or a pageant. The other kind is that where the entire attendance participates in the program of activities by engaging in games, races, stunts, etc. Both types have value in the young people's society social programs.

The usual enjoyment and general sociability of the entertainment type is enhanced considerably for even the audience when the performers are those of the young people's society. Such is the case because the performers are of their own number. Moreover, the performers through such channels are acquiring a taste and ability to contribute more of their talents to the entertainment of other people.

There is, however, a greater total value in the other type of social gathering, if rightly planned and carried out. It affords all who attend a relaxation from the attention to daily concerns which acts like a tonic; it can be the means of melting the chilling self-consciousness that so often robs people of the full enjoyment of life. Such was

the case with the Baptist deacon bank president whose presence at the church party was, initially, to express his disapproval of such nonsense. Eventually, he had been intrigued into the "Merry-go-round" game by the clever director of the evening's fun. Above the laughter at the close of the game his voice boomed out, "Say, lady, put in another nickel and let's do it again." He had become a "new" man through "play."

Yes, play! It can extend acquaintances and friendships beyond the realm of strict formality to the enrichment of all other social relations. A certain factory girl would probably have been "as dumb and unresponsive as an oyster" had she met a certain important government official's wife of rather substantial proportions at any other occasion than a rollicking party of games. The factory girl had no idea who her partner was on the "Merry-go-round" when at the end of the game she gave the "great" lady a resounding slap on the back and shouted, "My golly, you're some sport!" This certain lady's response, when she recovered her breath, and without a trace of sarcasm, was, "Do you—really—think so?" Those who never knew, or who have forgotten how, learn again through such occasions the recreational value of simple play. It occurs in the most unexpected places and in the most unexpected ways. A woman Japanese plantation laborer on one of the Hawaiian Islands testified to the "healing magic of play" when at the close of the evening's guided fun she said, "Lady, it don't seem so bad now that my baby had to die." [2]

There is a place for both of these types in all of the

[2] Illustrations furnished by Miss Edna Geister, author of *Icebreakers and the Icebreaker Herself.*

social affairs of the young people's society. By all odds, however, the latter type—the social gathering, with its games, stunts, etc.—should be the more frequent. It more largely meets the demand for that fellowship which comes through doing things together.

How Often

The two reasons already given for a larger program of social and recreational activity justify a frequency for one or another of those types greater perhaps than the society is willing to undertake. No hard-and-fast rule can be laid down. Again the personnel of the society, the nature of the local community, church condition, and influence, will dictate the policy for different societies. However, a careful study of the local situation with a view to meeting the need will seldom make the suggestion of a *monthly* young people's social seem extravagant. And these occasions should be held with the first aim uppermost—providing for the society membership a different and better type of social recreation than is to be found elsewhere in the community. Of course, those from among the group outside the society membership may be expected and should be welcomed. However, the program will be planned, not so much with that object in mind as the other. It will be a frolic or entertainment for the society membership rather than an advertisement. The thought will be centered on the idea of providing the society membership with a good time for themselves rather than on the idea of entertaining company. Rest assured, not only will a society that will undertake such a program find its membership getting what has been planned for them, but this outside group also will find these occasions a magnet

which draws them into the activities and interests of the larger society program.

Social affairs with the other objective in view—that of revealing to outside young people what wholesome and enjoyable lives Christians can live—are not too frequent if held quarterly. The society which puts on social affairs monthly for the wholesome entertainment of its members can make every third occasion one which serves this other and secondary aim as well as the primary aim. The society which feels the strain or fears the frequency of this monthly social program and attempts only quarterly affairs is, of course, facing the problem of making each one carry this dual objective. It can be done profitably and commendably, but the primary social development of the life of the society membership itself is not being cultivated as it might.

Where

Homes occasionally; the church whenever possible. Perhaps rented halls for very special events. In the smaller churches with their necessarily limited equipment, homes may have to be depended upon frequently. And there is no saner way for members or friends of a society to contribute to its welfare than to open up homes for social occasions of the young people. In most churches, however, there are facilities within the church itself. And as a general rule, the social and recreational life of the young people's society should center around the same institution where centers its devotional and service-training life. It will help reduce the too often assumed incongruity between such interests.

Once in a while, annual or very special events will

justify the use of the community lodge-hall or perhaps the public-school facilities. Yes, even if there is a rental charge, there will be times when it will pay.

The Secret of a Good Time

"A good time for all"—yes, a gloriously good time—is the label by which we should be able to designate the social affairs of the young people's society. Not an occasional one, but all of them; the last one of the season as well as the first one; one with only a small attendance as well as one with a crowd. What is the "secret" of making such a label tell the truth?

It cannot be looked for first in the item of material. Material is comparatively abundant. However, to have or not to have the material is not the explanation. With a little material, successful social occasions can be the order. With abundant material success cannot necessarily be assured.

A good time in social affairs is more than likely to be the product of hard work—*previous* hard work. Good social times are *made,* not born. They are the fruit of brows that have sweat and backs that have bent. The secret of a good time is to be found in "preparation."

The entertainment type of social affair requires of the participants a knowledge of their parts and their places so that they can project themselves into it heart and soul and make the occasion and the things being depicted or presented, grip the audience—absorb their entire interest and attention. The desired result cannot be produced otherwise. Hours of studying, drilling, and rehearsing must be put in by the participants, if something more than mediocre results are desired and expected.

For the other type of social affair—an evening or afternoon of games, stunts, etc.—the " preparation " centers in the leader, his material, and equipment. He will not forget to attempt beforehand an estimate of both the character and the number of his group. He will have an abundant source of material from which he will develop a program for the occasion. The events will be classified and scheduled to fit the crowd and to produce among them certain desirable feelings. " Action " of one kind or another will be sought from the beginning to the end. The aim will be to develop a thorough acquaintance within the group and to send them all away with a sense of thorough enjoyment without a feeling of boredom or exhaustion.

Personal and Otherwise

The spirit of previous preparation must include the leader's own attitude quite as well as the readiness of the room and the tools with which he is to carry out the program.

Yes, indeed, the leader must be *prepared*—mentally prepared. Room readiness, no matter how complete, will not avail to make any occasion a success, if the leader himself is not " ready."

The leader's mental preparation centers around three " p " s. For every social occasion the leader must have a " purpose "—a special and immediate purpose. Says an internationally known recreation leader, " I have never directed a social occasion that did not in and of itself have a distinct purpose." Obviously, the leader's preparation includes the " program "—a schedule of events from the beginning to the end with every possible allowance, however, for adaptations. Says the same recreation leader,

" The haphazard or *a la carte* social is more of a detriment than a gain." And the leader's " presence " readily reveals whether he has prepared himself to direct the occasion as an " end " or as a " means." In his bearing, as he directs the action, he will reveal whether he has prepared himself to use the occasion to express love for people and a sincere desire to contribute to their pleasure.

Let the leader be prepared, prepared so thoroughly that when the occasion begins he is free to give all his thought to the business of creating a social spirit. Let this be done, and all the other necessary things will work out quite to the desired advantage. The " unexpected " large or small attendance, the unwilling or over-willing individuals or groups, all will be handled to no serious disadvantage. Changes, substitutions, and alterations will be so easily accomplished as to make the " shift " seem to be the thing really intended and planned for.

What shall be used and how it shall be arranged is quite outside the intent of this chapter. This is but a pointer in the direction of the four essentials of Chapter VIII. There is a wealth of material to consult both on " how " and " what " in social and recreational plans for youth.

Playing and Living

They are closer kin than most people realize. Playing affects and reveals a type of living. The young people's society leadership needs to recognize that in its social affairs the society is serving as a laboratory for Christian living. In organized play, ideal and controlled conditions can be established for the association of individuals. Habits of cooperation are developed that carry over into the uncontrolled and less favorable circumstances of daily living.

In the round of lively games one seldom stops to think of personal gains or to scheme for a purely personal advantage. One generally responds quickly and automatically to the interests of the group. To do this frequently and repeatedly in play is to tend to habituate one in the doing of it in all other life relations.

Christian fun helps to produce Christian living. Let's have more Christian fun.

SUMMARY

Hand in hand with the shortened hours of labor come the lengthened hours of leisure. Much of our leisure time is used in groups and parties in the pursuit of some happiness, pleasure, or fun.

The membership of the young people's society and those outside form two groups of people to whom the society owes a social and recreational responsibility. The one group has a right to expect the society to provide something for their leisure time more wholesome than they can get elsewhere. The other group should have a frequent forceful demonstration of the fact that the Christian way of life and the life of rousing, wholesome fun are not strangers to one another—rather they are helpmeets to one another. There is also the opportunity of serving through play.

For general purposes, two types of social affair may be considered: the entertainment type where the audience watches a few performers, and the mass-participation type where all join in a program of games, races, stunts, etc. The maximum value of the one type is reached when the participants are all within the constituency of the young

people's society, but it never matches the value of the other with its capacity for melting social distinctions, obliterating personal self-consciousness, and giving a new vigor to life.

Monthly social affairs intended to provide more wholesomely for the leisure time of the society membership as a rule should not be considered excessive. Neither will it be too frequent to consider quarterly socials for attracting those outside the regular membership and showing them what good times Christians are entitled to. In so far as possible, these good times should be centered in the church where is centered the social life of the young people.

The secret of a good time for all social occasions rests upon adequate preparation. For the entertainment type, that preparation must be so thorough as to absorb completely the performers' interest. For the other type, the preparation should be reflected in the leader's " purpose," in his " program," and in his " presence." Abundant material on technique and content of social programs awaits the interested worker.

The end of play should be better living in life's daily contacts.

QUESTIONS

1. In the light of the contentions of this chapter, has your society been making full provision for the social and recreational life of its members and friends? Give your reasons.

2. Explain why you have had, or have failed to have, a " good time " at any one of the last three social occasions of your society.

XII

PUSHING OUT THE HORIZON

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.

—Edna St. Vincent Millay.

PUSHING OUT THE HORIZON

Where one's horizon lies in vital life interests depends upon how deep one has dug himself into the rut of "always have done it that way," or how built up his life has become with special interests that stand in the immediate foreground. Down in the depths of the Royal Gorge, of Colorado fame, or in the man-made chasms that mark the down-town streets of our larger cities, one's horizon is, indeed, close at hand. In either place, a view of things beyond is quite out of the question. To get that wider view one must be lifted up to a place above the Gorge, or walk out from where the streets have been lined with sky-piercing structures.

Similarly restricted are the horizons of young people's societies whose leaders have either become mired in the "same old way of doing things," or have centered the society's interests in one or two conspicuous things that seemed conventional or promised immediate credit for accomplishments. Sad, indeed, is the plight of such societies. It is the result of the leaders' failure to include in their programs at least some of the *special* efforts listed under the different headings in Chapter VI and which are here to be presented as the basis for the "educational" meetings called for in Chapter VIII.

Reason Enough

How often it has been said "the young people of today are the church of tomorrow." Obvious enough! What a

responsibility, therefore, rests upon the young people's society to make its program contribute the utmost to its present membership, in order that their participation in the church of the future will exceed that of the ruling church-membership of today.

"Train our young people adequately," therefore, could well be a slogan for every young people's society. The deacon of tomorrow's church must know better than the deacon of today what can rightly be expected in his oversight of the spiritual life of the Christian church. The trustee of the church ten, fifteen, and twenty-five years hence must realize far more than the trustee of today how the people of the church can be led to a more abundant realization of their stewardship privileges and obligations. The Sunday-school officer and teacher, the young people's leader and worker, the women's society president, and the men's club director of the future church must be informed and must be equipped to produce larger results than have been credited to the church of the first quarter of this twentieth century.

Is not this in itself a sufficiently challenging reason for the present-day young people's society to find a place for "educational" meetings?

Several Ways

Each undertaking beyond that which is the conventional, stereotyped, "always has been done this way" activity will be a lift up or a step out onto the fair plains of wider horizons.

An appreciation of what it means for a Christian to be a faithful steward of his time, talents, and possessions; an understanding of some of the qualifications of trained

church-leadership; an insight into the why and how of personal evangelism among young people; these are easily three of the front-rank educational undertakings that ought to be found in the program of actitivies of any young people's society that desires to be regarded as functioning and as getting somewhere. Societies that pride themselves as belonging to the "more than ordinary" class—the real progressives—will undertake at least these three in a rather thoroughgoing way, and in addition they will find place in the year's program for at least two other studies; one concerning the denomination, how it came into being, what it stands for, and what it has accomplished; the other dealing with missions as fulfilling the Christian church's responsibility to carry the gospel to the uttermost parts of the world.

Here then is a large part of the educational task of the young people's society, if it purposes to *train* its members adequately: Providing for its members a study (1) of stewardship, (2) of leadership training, (3) of personal evangelism, (4) of denominational history and doctrine, (5) of Christian missions. These are at least five ways by which to enrich the program for the young people's society and lead its members out into the sight of wider horizons of Christian living.

These, we may say, are among the *initial* educational tasks of the young people's society. Let no one think, however, that these exhaust the horizon-lifting opportunities or responsibilities of the young people's society. There are other subjects needing study by young people. Social living, civic duties, industrial problems, and international relationships should be opened up to the young people through some agency in the local church. The

really "up-and-coming" young people's society will see that some provision is made for a study of these also.

First Aid

Once the society leadership has determined to chart its course in these directions there is plenty of help at hand. Extensive suggestions may be had, both as to subject-matter and as to methods which might be followed in "getting it across." Leaders should write to their denominational headquarters for guidance on all of these studies.

Finding the Time

The extent to which one or more of these "educational" projects can be undertaken depends of course upon local conditions and the type of leadership. Whether the society program should call for an intensive study of one or two or more of these; whether the attempt should be made merely to inspire interest in these topics with the hope that they would be followed up individually; all of this depends upon many circumstances in the local situation. The first and most important thing is to recognize such projects as a required part of the young people's society program. When so recognized, a place in the program for them will be found.

The solving of this problem of time begins with an inquiry into the possible types of meeting available for these "educational" pursuits. The inquiry elicits two possibilities: A combination with the regular weekly meetings of the society, or specially arranged meetings. Which will be more fruitful depends upon what rightly may be expected in the way of results and the consideration given to other suggestions in this chapter.

The combination plan of taking up these educational subjects with the regular weekly devotional meeting might call for either a complete or a partial substitution for the usual topical or devotional program, or it might be scheduled for once a month or for several successive weekly meetings at a certain time in the year's lay-out.

The special meeting plan might follow any one of a number of schemes. It might be scheduled even for several successive nights in a week completely cleared of other activity to permit such a concentrated effort. It might be arranged for one night a week, or one night in every two weeks, or even one night a month for a period of time. It might be held before or after some regular young people's society meeting, or some regular church meeting, or it might be combined with, or replace, some other regular church meeting.

One or another of these arrangements is possible almost anywhere. That plan should be used which most nearly conforms to the opportunities of local conditions and leadership.

Making It Interesting

The interest of others, after all is done and said, will be the result of *preparation* on the part of leaders. Not all of the society's membership is going to be interested in these "educational" features of the program. Only a percentage can be enlisted. Even that percentage may be less than half of the membership, perhaps not more than twenty-five per cent. How many manifest an initial interest, how many carry it through, depends pretty largely upon the work behind the scenes—the "stage-setting" tendencies of the society's officers and leaders.

Of course, " preparation " includes the whole matter of a careful selection of the courses, the choosing of a leader or leaders for the courses determined upon, the time for the meetings, and the efforts to be put forth to enlist the membership in the enterprise. Time and thought must be given to *all* of these things, not by one of the officers, but by all of them; not for one hour or for one evening, but for many hours and many evenings.

Discovering the Guides

More frequently than we are willing to believe, the church-membership possesses the leadership qualified to undertake any one or all of these courses of study. This potential leadership may need discovering; its interest may have to be aroused. The pastor is, of course, always a possibility, but in most churches it would be better to enlist others. Some of the older young people can, with a little special advance study, qualify for this task.

The instruction may be by lecture method or by the now widely used discussion group. If either of these forms of presenting the subject seems impossible, surely the society can resort to the " reading class." If there is a " will," there is a " way."

SUMMARY

The young people's society must lift itself out of the rut of the old and usual way of doing things that may too easily satisfy them with obvious or limited results. The new day in religious education demands an ever-widening outlook. The young people's society is challenged to train today a church leadership for tomorrow that will push out

of the rut of present-day satisfactions to larger accomplishments in Kingdom building.

To that end the society's round of activities must include "educational" projects dealing with stewardship, leadership, evangelism, denominational interests, and missions. Other subjects of a more general nature merit consideration also. Material for this is available from denominational boards.

The leaders must find ways of routing the old bugaboo of "no time." Somehow a way must be found either to carve out from otherwise busy schedules time for study courses on these subjects, or to combine them in some way with the regular weekly meetings.

How many more than just a few of the members can be enlisted depends upon the interest evidenced by the leaders as a result of work done in planning and preparing for the undertaking. More than likely, a leadership for this work is within the church, awaiting discovery.

QUESTIONS

Is the "educational" program of your society all that could be expected under the circumstances? What are your reasons for thinking such to be the case?

XIII

A METHOD OF WORKING

In the Church of Christ one little worker can mar the whole by failing to fulfil his office. There is a place for each. Find your place if you are not already in it, and obey the Saviour's command, "Go work in my vineyard" —the command of a king which you disobey at the peril of losing the reward of the faithful.

—Aughey.

A METHOD OF WORKING

Imagine a company of infantry with only the officers expert marksmen and with only one-third of the men knowing how properly to shoulder a gun. Such would make a very poor unit to send out to combat. Well, it just doesn't happen that way. The army has a system of developing raw recruits when they come in, so that when the time arrives every one not only knows what he has to do, but he does it.

Now, of course, the army is not a perfect analogy for a young people's society. Nevertheless, the young people's society has often, in the past, been referred to as the "West Point" of the church. In the sense that the young people's society is the place of training the Christian recruit, the comparison is legitimate. At the "West Point" of the army, every one enlisted gets his full training. In the "West Point" of the church every one enlisted *ought* to get his full training. Both demand a method of handling the "recruit" which not only insures his training, but requires him to make the best possible use of that training when the opportunity comes.

The Group Plan

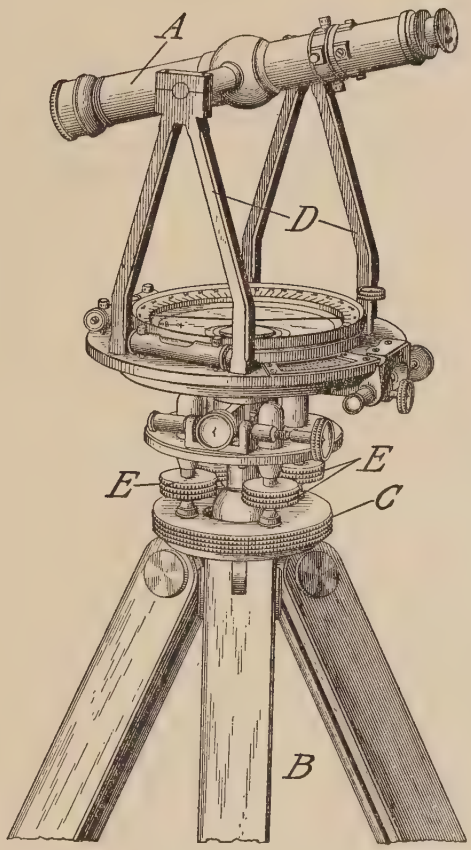
To a great denominational young people's organization in the South belongs the credit for developing and successfully using a plan that gives the fullest possible training to every member of a young people's society. It is known as the "Group Plan" and has been in practical use for

more than twenty-five years. In the last fifteen years it has been tried in a great many young people's societies of other denominations and in other sections of the country. In many such societies to which the plan was transplanted, it has not proved successful. In many more of these societies it has proved successful. Probably in most of these societies where the plan did not work out satisfactorily, it was not fully understood and consequently not fairly tried. Many of the societies that did find the plan advantageous made it work despite a lack of a full knowledge of all that it involved.

To begin with, the group plan must be looked upon as something more than a means of dividing up the membership for the conduct of the weekly devotional meeting. It is all of that. But it is vastly more. When fully understood and properly used, it becomes the supreme method of realizing the "purpose" of Chapter III—giving every member in the society an adequate opportunity to practise those three essential expressions of Christian living, *worship, work,* and *giving.*

As its name indicates, it is a *plan.* Plans are generally regarded as abstract things—their meaning often obscure. Abstract things can generally be understood better when compared with something concrete—something that can be seen and handled. Accordingly, the group plan may be helpfully compared to a surveyor's instrument—"transit" as it is technically called—which like the group plan is an instrument designed to attain a certain definite purpose.

Such a comparison is allowable because the group plan is to the business of the young people's society what the surveyor's transit is to the business of surveying. There-


A
D
E
E
C
B

fore, to see how the surveyor's transit is constructed and how it is used to produce the results intended, and then to see how closely the group plan resembles the transit, is to understand more fully the significance of the group plan in the work of the young people's society.

An Instrument of Aid

Familiar or unfamiliar as the surveyor's instrument may be to the reader, its general construction is quite apparent from the illustration on the page preceding. The instrument comprises three principal parts: The telescope *A*, the tripod *B*, the adjusting plate *C*.

The telescope is just what the name indicates—a telescope. Through this the surveyor sights the distant points or readings on the rod carried by the helper and by him set around at various places, distant from the surveyor as he may direct. This telescope is pivoted on frame *D* so that it can be tilted up and down as desired, and frame *D* is mounted so that with the telescope it may be turned horizontally in a circle upon a vertical axis. The tripod *B* is, as its name suggests, a three-legged stand. The three legs are hinged to the plate *C* and may be folded when the instrument is to be carried about, or they may be spread out as shown in the illustration to provide a support for the instrument when in use.

The adjusting plate *C* is made up of two disks, to the lower of which is connected the tripod, and the upper of which forms the base of the telescope frame *D*. These two disks are connected together at their centers by a ball-and-socket joint, and the four screws *E* are used to alter the relation of the two disks so that the telescope may be made ready for use.

Knowing the Business

It is quite obvious that this surveying instrument would be of little value in the hands of one who knew nothing of the business of surveying. Moreover, the instrument is so expensive that it could not be entrusted to one who did not know exactly the use to which it must be put.

For the purpose of completing this comparison of the group plan with the transit, it will be helpful here to mention three important phases or purposes in the business of surveying. One is to determine heights of elevations above the surrounding country, such as mountains and the like, otherwise difficult, if not impossible, of measurement. Another purpose is to determine contours of parts of the earth's surface, such as lakes or mountain bases. The third purpose is to determine levels across areas of land such as may be needed for laying out irrigation projects or aquatic conduits or channels. The user of the transit must know such purposes of surveying if he would make profitable use of the instrument.

It is quite necessary also, in order to make the surveyor's transit serviceable in these phases of surveying, for the operator to know how to take regular readings on the instrument itself and, by reference to logarithmic tables and other known or ascertained data, to figure out the results. Little avail will this instrument be unless one knows all this in addition to the set-up of the instrument.

When Results Are Assured

However, it is the set-up of the instrument upon which finally depends the results. It is in this connection that one can see the importance of the adjusting plate *C*. It

is indispensable in the use of this instrument that the telescope be made *absolutely* level for any and all positions to which it may be turned. No matter how the frame *D* with the telescope may be turned in a horizontal plane, the telescope must always be level, otherwise surveying cannot be done. The telescope could not be mounted directly upon the tripod and the legs of the tripod adjusted so as to get the telescope level for all positions into which it might be turned. This leveling of the telescope requires a careful adjustment of the screws *E*, after the tripod has been set up and made reasonably rigid.

With the telescope set in one position, one pair of opposite screws are turned until the telescope is level for that position. The telescope is then turned through an angle of one hundred and eighty degrees and the other pair of opposite screws adjusted until the telescope is level for that position. Then the telescope has to be turned back to the first position. It will be found to be slightly out of level for that first position. The first pair of opposite screws must be slightly readjusted in order to make the telescope level again for this first position. And so on until the telescope is absolutely level for all horizontal positions. Then and only then is the instrument ready for service.

Obviously, therefore, the adjusting plate *C* is that part of the instrument upon which the usefulness of the whole thing ultimately rests.

Compared

Just as there are three main parts to the surveyor's instrument, so there are three main parts to the group plan. First, there is the meeting in which the group performs. Secondly, there is the group itself. Thirdly, there is the

advance preparation by which the meetings are made to serve the purpose for which the young people's society exists. These three parts in their relationship to one another and to the group plan as a whole, may be likened to the three parts of the surveyor's instrument.

The *meeting* is to the young people's society what the *telescope* is to the transit. One of the *groups* by itself may in a similar way be compared to the *tripod.* And the *advance preparation,* necessary to put the meeting in position to function—to secure results—is comparable to the *adjusting done by means of the plate C* of the surveyor's instrument.

Explained

The merit of this comparison will be the more readily appreciated if the analogy which has been assumed is explained in further detail.

The meeting, like the telescope, is the "business" part of the group plan. Through the meeting it is that the ultimate "purpose" of the young people's society is more or less generally realized. It is the part through which results are finally obtained. Like the telescope it has the most conspicuous part in the plan. This is true of any of the society's meetings—business, devotional, social, or educational. It is in these meetings that the work of the society is pretty largely done.

A single group by itself, like the tripod, has three parts —a group *captain,* a group *personnel,* and a group *organization.* Upon these three related and connected parts rest the meeting and the intervening advance preparation. These three parts should, therefore, be carefully selected and arranged.

The group *captain* should be one of the most promising young people in the society membership, one who plainly has a keen interest in the society's purposes, and who, with a bit of training, would be a logical candidate for an officer a year or two later.

The group *personnel* is extremely important. It should represent a cross-section of the society's entire membership. In the group personnel should be the most capable and the least capable of the society's members; the most forward and the most backward; the oldest and the youngest. In other words, each group should be a miniature of the society. To have each group such a cross-section of the society means, of course, that the choosing of the personnel of the groups must not be left to chance methods. It demands careful, well-thought-out, and fully-talked-over choosing. Usually this should be done by the officers and the group captains. Hours can be devoted to this task.

An exception to this formation of the groups might sometimes be found acceptable in small rural churches. Here the range in age of members in the young people's society can be vastly greater than given in Chapter VII. In such cases, one group might be made up of the younger members, one group of the older members, and one or two groups made up of those in between. This, however, is to be regarded as a decided exception to the rule.

Then there is the group *organization*. Not only in its personnel is the group a miniature of the society, but in its group organization as well. Every committee the society decides to have should have a specially designated representative on each of the four groups. These several group representatives logically constitute the society's committee. Each group has a representative on the devotional or pro-

gram committee, and these representatives of the several groups make up the devotional or program committee. The chairman may be one of these group representatives or another especially elected. The same would be true of the membership or lookout committee, and the rest.

Where Success Depends

The advance preparation of the group, like the adjusting of the plate *C* of the transit, carries the responsibility for final results. Just as the telescope might be set down on the tripod without any intervening adjusting plate and the instrument "played" with, just so is the group, minus its "advance" preparation, likely to "play" with the meetings it assumes to be responsible for.

Before any and every meeting in which the group expects to perform, the group, or as many as can possibly be persuaded to do so, should meet for conference. Here should be done the planning as to what the group is going to do, who is going to do it, and when it is to be done. *Neither the group captain nor any one else should presume to do this planning for the group.* That would not be the group in action. Moreover, only a fraction of the possible results can be expected that way. And all this is true whether it be a devotional meeting the group is responsible for, or a social or educational meeting.

Such preparation may be accomplished by having a group meeting at the home of the captain, the pastor, the sponsor, or some other member. It should be at least a week, preferably two or three, before the meeting for which the group is preparing. Sometimes it is well for a whole society to meet once a month, and for the first hour and a half separate into groups, and then later in the

evening enjoy a rousing social hour together. Also, a group might meet an hour or two preceding or following the regular weekly meeting of the young people's society, or perhaps before or after a regular meeting of the church, as for example, the midweek prayer-meeting.

How Many

The number of groups and the size of each group depend almost altogether upon the size of the society membership. In Chapter VII emphasis is laid upon the limited membership for young people's societies—fifty or less—on the basis that not more than eight to twelve persons can be profitably used in the devotional meetings. Accordingly, groups ought not to be much larger than twelve or smaller than six persons. Thus in societies ranging from thirty to fifty, there could well be four groups. In societies of less than thirty but more than eighteen, three groups could doubtless function well. With less than eighteen, perhaps only two groups should be attempted. However, if twelve or eighteen are all quite regular in attendance, three groups could be used.

A Means to an End

It was pointed out near the beginning of this chapter that the group plan is a supreme means of realizing the ultimate *purpose* of the young people's society. As has also been reiterated many times in other chapters, that *purpose* must be kept constantly in mind. Except the society *trains* to the utmost, every member in whom there is the least desire or willingness to be trained, for future church leadership and efficient social living, that society is quite likely to be " idling " with the time of its members.

The group plan, used as has been explained, gives every member down to the youngest, most bashful, and least capable, a chance to take his turn and make the most of that turn when it comes. Moreover, it restricts the more capable, overwilling and sometimes unduly forward members to their turns and places. The group captain is learning how to handle eight or a dozen young people as they should be affected by the whole round of interests of the young people's society. He is fitting himself to become an officer. The committee representatives of each of the groups are "practising" with a few members as they are affected by a portion of the society's interests. Such are in training for group captaincy or committee chairmanship. Each other member of the group, taking his part when his turn comes, is preparing for a larger responsibility in the work of the society a few months hence; perhaps a committee representative or a special committee chairman. All are being trained to make the future church leadership more effective and social living more wholesome.

All this is not so with the more generally used "individual leader" plan. Each such individual, concerned for what he believes a successful meeting, generally calls upon the best qualified—and therefore the most used—members of the society. Such an individual seldom thinks of taking the least capable and more backward and bashful members and encouraging their participation. The meeting might not be regarded as a successful one were he to do that.

The group plan, on the other hand, insures all a turn. It affords all members a chance to *worship,* all an opportunity to *work,* and all a larger urge to *giving,* that they may the sooner and better become "positively Christian" in their daily living.

SUMMARY

Training recruits demands some systematic plan affording each person his turn to practise. The group plan provides just such an ideal system for training the young people's society membership.

Like the surveyor's transit, the group plan is an instrument of aid, the successful use of which depends upon one's knowledge of the construction and operation of the instrument and an acquaintance with the business in which the instrument is to be used.

The three essential parts of the transit—the telescope, the tripod, and the adjusting of the supporting plate—have counterparts in the group plan, namely, the *meeting,* which is the conspicuous and ultimately the " business " part of the plan, the group itself with its captain, carefully chosen personnel, and intergroup organization, and the *advance preparation* of the group so essential to insuring proper results from the meeting.

The size of the society membership determines the number and size of the groups. Generally there should be three or four groups, with six to twelve in each group.

So conceived and used, the group plan becomes a supreme means of enabling young people's societies organized as pleaded for in Chapter VII, to carry out the comprehensive program of Chapters V and VI with the expectancy of realizing the purpose of Chapter III.

QUESTION

What yet remains to be done in your society to make the group plan productive of larger results in the training of your membership in *worship, work,* and *giving?*

XIV

DOLLARS AND SENSE

The use of money is all the advantage there is in having money.

—Benjamin Franklin.

DOLLARS AND SENSE

Common slang says, "Money talks." The language it speaks is not a question of geography or economics but rather one of personality. To one it may be "filthy lucre"; to another it may be "transformed personality." To some it may speak of an "end" in itself; to others it may express a "means" to an end. Personal attitude becomes the interpreter of all that "money" has to "say."

A Need Indeed

Whether or not its message is the same to all, its possession is essential to all. In these days it is hardly possible for an individual, a business, a cause, or an enterprise to anticipate existence without money. It is an indispensable element of life. The young people's society is no exception to the rule. It must have money, if it would do its work. However, the society, just as much as the individual, needs the admonition of the Master to "seek first the Kingdom of God and his righteousness." Assured that it is seeking first the Kingdom, the society is expected to ponder the matter of its finances.

The Right Idea

Only a brief reflection is necessary to bring to mind three possible ways of providing the society's finances: A collection at each weekly meeting, payments on dues or pledges, or allowances from the *church* treasury.

To have enough money to run the affairs of a society is

a legitimate concern. But more important than having enough is the effect which the chosen financial scheme will have on the society membership. It is with that concern uppermost in mind that a decision must be made as to which of these three ways of providing money is the *best* financial scheme for the society. Here again, as has been so often emphasized elsewhere in these chapters, the " purpose " of the young people's society must be the key to the situation.

Giving of money on the basis of fulfilling the privileges and obligations of Christian stewardship is surely a *training* which is needed by the members of a society, if they are later in life to take their places of church leadership and otherwise evidence, in the wide round of social, business, and civic relationships, the reality of Christian convictions. Can it be said too often, or too emphatically? So much of spiritual development depends upon learning the right use of material possessions.

For the society to seek its needed finances through the medium of mere collections at the weekly meetings, or as a subsidy of the church treasury *without obligation to the church treasury,* is certainly to default in one, and perhaps the most vital, phase of Christian training which the society owes to its young people. " Dues " sounds like the lodge or club. Most decidedly is the young people's society not that. Obviously, therefore, that puts a premium on the " pledge " system of raising finances for the society. And rightly so. For, aside from the truly personal phase of it for the individuals concerned, the young people need to discover early in their organized Christian experience that the right way to run any enterprise—and especially a Christian enterprise—is to base the expenditures upon

what can be collected on a previously promised support. Accordingly, it is urged that the young people's society seek its finances through pledges. Pledges make the amount given by each member voluntary, which, after all, must ever be the basis of financing Christian activities.

One Treasury

It would be well for every young people's society to give thought to the part it might play in that superior system of church financing which is meeting with increased favor. It is known generally as the "unified budget." It provides for *all* of the church organizations—Sunday school, Organized Classes, Young People's Society, Woman's Society, Clubs, etc.—joining with the church in the make-up of *one* budget for all. The needs of all of the organizations would be provided for on the basis of the showing made by each organization. All members of the church and all members of the several organizations are solicited once and at practically the same time, each to make *one pledge to the church.* The one pledge of each is made to cover at least all that one has been or would be contributing otherwise to the church and its several organizations. Under this system, no organization is to raise any of its *own* funds in any other way. All pledges are paid in to the one treasury and paid out from that treasury on authorization from the several different church organizations.

In this scheme, the young people's society would determine for itself, initially at least, what it needs in the way of finances; and, in a way agreed upon by the church and the young people's society representatives, the society would receive from the church treasurer the money neces-

sary to meet its obligations. The society treasurer would keep books and report to the society in exactly the same way as he would under some other system.

As superior a system of church financing as this scheme seems, and has so frequently proved to be, it is not wholly free from difficulties for the young people's society. At first, and perhaps for a period of time, the young people are likely to feel shackled in one of the activities in which they nearly always find zest in church work, namely, raising money for their own or another work through affairs of one kind or another—pay socials, plays, bazaars, and the like. Also, the young people are disposed to sense an unwonted dependence upon the church because they are not permitted to handle their own funds directly. How real or imaginary these difficulties prove to be rests pretty largely upon whether or not the "single-treasury" funds are in the control of a sympathetic, youth-interested adult.

Benevolences

Every young people's society should have some benevolent responsibility included in its financial plan. Generally speaking, however, this benevolent responsibility should be a part of that regularly fostered by the local church itself. Whatever be the scheme for insuring financial income, there should be some part of the receipts devoted to interests entirely outside those of the society or the local church. Where money is raised by collections or dues, a certain percentage should be set aside for benevolent uses. Where pledges are taken either for the society itself or for the church (as under the "unified budget"), members making pledges should be asked to designate something for benevolent use as well as for regular expenses.

In some exceptional cases, or at certain times in the year, such as Thanksgiving or Christmas, the use of funds to meet some local community charitable need is not without its advantages. When this is done, it should be with the understanding at least, if not the acquiescence, of the local church.

A Matter of Worship

"Honor the Lord with all thy substance." Whatever be the financial system used by the young people's society, the *receiving* of an *offering*—as distinguished from taking a collection—should be a part of the worship program of each weekly devotional meeting of the society. It should be planned with the same thoughtfulness and carried out with dignity equal to any other part of the service.

To make it a universal practise thus to worship with an offering is not to create embarrassment for any. It could be understood that those who prefer to make their contribution to the society in some other way may do so. Such preference on the part of some, however, should not cause the society to neglect that feature of its worship services or to deprive others of the privilege of presenting their offerings in this way.

Again it is a case of training. And, except for the young people's society, many Christian young people will not be trained in this part of their Christian experience.

A Budget

It is a little short of folly to run any organization or enterprise without having its anticipated receipts and expenditures budgeted. Prior to the beginning of each fiscal year, the society's officers should estimate the probable

needs for the ensuing year. The experience of the previous year or years will, of course, be the guide. Obviously the total budget proposed should be within the reasonable abilities of the society membership to meet it.

The proposed budget should be submitted to the society at some regular meeting (preferably a business meeting), and the society permitted to discuss it, ask questions about it, and finally vote whether or not the proposed expenditures and income for the year are approved. In this budget should be included something for benevolences as well as for the expenses of the society.

As adopted, the budget should become the basis upon which funds are solicited from the membership. Every member of the society should then be asked to make a definite pledge for the year. Together with the receipts, actual or reasonably expected, this budget should become the regulator of the society's expenditures. Care must be taken not to spend or contract to spend more than can be reasonably assured from the pledges.

SUMMARY

Money is a need as essential for the young people's society as for any other enterprise. Its acquisition should be a part of the stewardship training of the society's membership. Accordingly pledges are to be preferred to dues or collections.

In churches seeking a larger correlation of their work, the budgets of all church organizations are combined into one inclusive budget. Pledges to the *church* are solicited from all identified in any way with the church and its several organizations. All organizations then share in

receipts on the ratio of their respective budgets to the total budget.

Something for benevolences should always be included in the society's finances. The giving should be associated with the worship life of the society in its regular devotional meetings.

Pledges should be solicited and expenditures should be made only on the basis of a carefully drawn-up budget formally approved by the society.

QUESTIONS

1. If you were elected treasurer of your society, what recommendations would you make with regard to the society's future finances? Give your reasons.

2. Draw up what you would consider a reasonable budget of expense for a young people's society of twenty-five members.

XV

BEGINNING AGAIN

He who every morning plans the transactions of the day, and follows out that plan, carries a thread that will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light which darts itself through all his occupations. But where no plan is laid, where the disposal of time is surrendered merely to the chance of incidents, all things lie huddled together in one chaos, which admits of neither distribution nor review.

—Hugo.

BEGINNING AGAIN

There is always a sense of thrill in new beginnings; in wiping clean the slate of all old mistakes and unrealized dreams, and setting up some new hopes and expectations. Surely such must be the feeling of the new or reelected officers of a young people's society. Before them stands another twelve months. Across this span of days is to be written the society's accomplishments for the entire year. What are to be the results? Much depends upon how these officers approach their task.

Where System Counts

"A widely known automobile manufacturer stood one morning in the dressing-room of a sleeping-car on the 'Detroiter,' waiting for breakfast to be announced. Two late risers hurried in and attacked the job of making a sleeping-car toilet.

"'If I were going to try and tell a young man how to cultivate the knack of planning his work,' the automobile man said later at breakfast, 'I would tell him to study those two men I just saw in the washroom.

"'Both were evidently in a hurry. One immediately hustled over and washed himself thoroughly. Then he dried himself. And then he went to shaving. Next he washed the remains of the lather from his face, dried himself again, on another towel, and put away his razor. Then he brushed his teeth, and after that of course had to wash the traces of the tooth powder from his face, and dry himself on a third towel.

"'His companion, meanwhile, began with brushing his teeth. Lathering for a shave cleaned away the marks of the tooth powder simultaneously, and after he shaved, he combined rinsing off his shaving lather with a complete wash-up and then dried himself—on his first and only towel. He was dressed and ready for breakfast when his companion was still shaving. His method of making one wash-up and one towel do the same work for which the other fellow took three wash-ups and three towels and three times as many minutes, by simply starting where each operation would lead directly into the next, and doing each at the proper time, is all that I strive for in planning any part of my business.'" [1]

Retreat for an Advance

The success of the new year's work will be proportionate to the advance planning of a program of activities. All the previous chapters are futile writing and reading, if they do not make plain the obligation which rests upon the officers for doing a bit of careful planning before they start much in the way of "rousements." It is what the successful managers of the tailoring establishment and the cafeteria did (Chapter II) before they started to make a lot of changes—before they began to "whoop it up."

Almost the first act of the president should be to "call a retreat" of his officers. Perhaps three or four retreats in that first month. The first one or two of the retreats could well include just the newly elected or reelected officers. A later retreat or two could include these officers plus the committee chairmen whose appointments might very logically have been decided upon at the first retreats.

[1] *The Knack of Managing*, A. W. Shaw Company. By permission.

A retreat may be held on a Saturday afternoon and evening, or for a greater part of a Sunday, or for all of a holiday that may be near at hand, or for three or four hours for two or three successive evenings. These retreat-bent officers should get off by themselves in some quiet place and in a rather informal way take an inventory of themselves and their tasks; consider the failures and success of the past year; talk over the desires and demands for the year ahead.

Of course, it would be the president's job to present some kind of a tentative schedule for these retreat meetings—a few suggestions as to what needs to be considered, the order in which things might be logically taken up, and the time that might possibly be required to arrive at decisions. Naturally, he would secure better results if beforehand he were to counsel a bit with the pastor, the sponsor, or perhaps with two or three of the other officers and more interested members.

Touching the Spirit

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." Upon the *spirit,* finally, of the leaders—the officers—of the young people's society depends the advance that is going to follow each new beginning.

Remembering that, each retreat should very definitely aim to feel and feed the spirit of the officers. The days and weeks ahead are going to test to the utmost—about to the breaking-point sometimes—the strength of their devotion and loyalty to the cause in which they have been enlisted. To the extent, therefore, that these retreat hours or days, primarily for planning the year's work, can discover and increase the individual and collective spiritual re-

sources of these officers, to that extent they will be increasingly successful in meeting these tests.

Plan, therefore, in the retreats for the inspirational, as we might speak of it, to supplement the practical. Arrange for periods when those present may talk about their desires and hopes, their disappointments and difficulties. Arrange, also, for some one to talk to them on how desires and hopes are realized, on how disappointments and difficulties are thwarted, on how conquests are undertaken and carried out. Let the retreat, or retreats, open with a petition to God to reveal the power of his and their own hidden resources. Let the retreat, or retreats, finally close with a reconsecration of the officers to the undertakings which in his name they have dared to assume. The planning of the year's program and its undertaking, for all this, will be the more vital.

That the retreat might be most fruitful, it would be quite a logical thing for the president not only to reread but to make a restudy of the first five chapters of this book. If he could induce two or three other officers to do likewise, so much the better. It would assure them that final decisions would more likely bear the right relationship in order to produce the largest results.

Setting Up the Targets

The retreat discussion should early lead to writing down all of the possible activities that might be undertaken in the course of the next year, and a consideration of ways for making these activities count for the most. From such a list of possible activities should be selected those which the officers believe must be attempted at all events. Such final selections should then be calendared—scheduled for

PROGRAM PICTURE
FOR OCTOBER 1928

AS PROPOSED

DATE	EVENT	IN CHARGE OF	PLACE
1	QUARTERLY BUSINESS MTG. GROUP PLANNING MEETINGS	PRESIDENT AND GROUP LEADERS	Y. P. ROOM
1-7	"FRIENDLY FRIENDS" WEEK	MEMBERSHIP COMMITTEE	
7	DEVOTIONAL MEETING	GROUP 2	Y. P. ROOM
14	DEVOTIONAL MEETING	GROUP 3	Y. P. ROOM
17	MID-WEEK PRAYER MTG.	Y. P. SOCIETY CABINET	CHURCH PARLOR
19	ASS'N QUARTERLY RALLY	VICE PRESIDENT	FRANKLIN
21	DEVOTIONAL MEETING	GROUP 4	Y. P. ROOM
24	OPENING SESSION CHURCH NIGHT SCHOOL	MISSIONARY COMMITTEE	
28	UNION MEETING WITH METHODIST & CONGR.	PROGRAM COMMITTEE	CONGRE. CHURCH
30	HALLOWEEN SOCIAL	SOCIAL COMMITTEE	JACKSON'S BARN
31	CHURCH NIGHT SCHOOL	MISSIONARY COMMITTEE	

AS REALIZED

DATE	EVENT	RESULTS
1	QUARTERLY BUSINESS MTG. AND GROUP PLANNING MTGS.	34 PRESENT, YEAR'S PROGRAM DISCUSSED & ADOPTED. GROUPS PLANNED FUTURE MEETINGS.
1-7	"FRIENDLY FRIENDS" WEEK	POSTPONED NOV 4-11 ALLOW COMPLETION OF PLANS
7	DEVOTIONAL MEETING	42 PRESENT. FINE PROGRAM, INTERESTING TOPIC.
14	DEVOTIONAL MEETING	30 ATTENDANCE GOOD MEETING BUT BAD WEATHER
17	CHURCH PRAYER-MEETING	CHURCH VOTED APPROVAL. PRESIDENT OUTLINED Y.P.S. PLANS FOR YEAR
19	ASSOCIATION RALLY	POSTPONED ONE WEEK, NATIONAL SEC'Y COMING
21	DEVOTIONAL MEETING	45 PRESENT, ENDLESS CHAIN PROGRAM, GOOD.
22	SPECIAL CABINET MEETING	CALLED TO CONSIDER YOUNG PEOPLE PARTICIPATING CHURCH EVANGELISM CAMPAIGN
24	CHURCH NIGHT SCHOOL	12 MEMBERS Y.P.S. ENROLLED
26	ASSOCIATIONAL RALLY	22 DROVE OVER IN BUS. 300 PRESENT
28	UNION Y. P. MEETING	97 PRESENT 3 PRESIDENTS LEAD. COMMUNITY TRAINING SCHOOL TALKED
30	HALLOWEEN SOCIAL	GREATEST AFFAIR EVER HELD. OVER 100 PRESENT
31	CHURCH NIGHT SCHOOL	YOUNG PEOPLE'S SOCIETY ENROLLED 5 MORE

a definite time during the year—and then assigned to officers or committees for execution.

In the listing, selecting, and calendaring of possible activities, Chapters V and VI should prove helpful guides. Frequent consultation with these chapters will make the work of the retreat easier and speedier. In fact, as the group sits around the table discussing their tasks, several might have their books open at the chart on page 69.

In proceeding to the final selection of activities, care should be taken to check back decisions to insure that there are some activities planned for under each of the four divisions shown on the chart. A balanced program for the year should be sought so that the spiritual development of the membership may be well rounded out. A lopsided development will otherwise result.

Picture the Program

Those things that are "seen" are not only better understood but longer remembered. So it is with the year's program for the young people's society. To set it up so that it can be seen is more nearly to insure the desired results. Accordingly it is worth while to attempt to picture the calendared program as finally decided upon. The chart on the preceding page is one way in which this may be done. This illustrates but a part of the program for October. One of these "pictures" should be provided for each month of the year and at least three months in advance.

Note that the "picture" provides for dates, for the nature of the undertaking, and for the persons, committees, or groups responsible. Note also that the "picture" presents what is proposed, with a space provided for a later "painting" of what is actually realized. To have these

" pictured " monthly programs prepared three months in advance is to be able to " see " always what is ahead. To fill in the other half as the days and weeks go by is to have at the end of the month, the quarter, or the year, a " score " of how nearly aims have been attained. What a boon such a " picture " of the year's hopes and " score " would be to a group of new or reelected officers sitting in a retreat for program building for a year ahead.

Generating " Pep "

It will take enthusiasm to put it across. No lackadaisical effort on the part of the officers or the society can start the work off with a vim or see it through to a vital finish. Everybody must be stirred to share in the year's endeavor. The society as a whole must be solidly behind the plans which emerge from these officers' retreats.

After a retreat or retreats have been held and the " pictures " of the program have been drawn, it will pay to make an attractive presentation of the plans to the society. In some churches it would be well to feature the presentation at a regular weekly meeting. In other churches a fellowship banquet will be the place to get all the society enlisted. If the program has been the work of the officers —not of some one individual—the officers will all radiate confidence in their ability to " put it over." That radiated confidence will become contagious, and the whole society will be exposed to it.

The presentation should close with a hearty and official endorsement on the part of the society and a service of consecration of officers and members to the task.

As the time for completing certain undertakings approaches, it will be found advantageous, and in some cases

necessary, to introduce special features of promotion in order to keep alive the interest and labor of the members so that the fullest possible attainment of goals may be realized.

SUMMARY

The thrill of beginning again can lead to advantageous returns when the new or reelected officers of the young people's society determine to plan in advance the year's activities so that needs are provided for at the most opportune times.

One or more retreats of the officers should be held annually in a quiet place over the week-end, or during a holiday, where uninterrupted attention may be devoted to a study of what things might be done, and how. From a list of possible activities should be carefully selected those which it is felt surely must be attempted during the year. Definite assignment of these selected goals to officers and committees fixes responsibilities and engenders hope for accomplishment.

Decisions should be checked against the suggestions of Chapters V and VI to insure a full-rounded program.

A monthly calendar of dates, undertakings, and the responsible personnel, prepared three months in advance, enables all to " see " where the society is going. Scoring results opposite expectations completes a " picture " which reveals how accurate are the aims, and provides a serviceable guide to ever greater possibilities in other years.

Such " pictures " presented and explained to the society as a whole serve to arouse the interest of all and put a confident and enthusiastic feeling behind a consecrated leadership.

Such careful framing of program activities will not free the society from the need of specially arranged and carefully timed schemes to keep alive the interest and to serve as final urges to the highest scores as efforts draw toward their close.

QUESTION

If you were the newly elected president of your society, what steps would you set for yourself to follow in outlining a program for the twelve months ahead? Give a reason for each step.

XVI

THEY THAT FOLLOW AFTER

An old man going a lone highway,
Came at the evening, cold and gray,
To a chasm vast, and deep, and wide.
The old man crossed in the twilight dim;
The sullen stream had no fear for him.
But he turned when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day.
You never again will pass this way.
You've crossed the chasm deep and wide,
Why build you this bridge at even-tide?"
The builder lifted his old gray head:
"Good Friend, in the path I've come," he said.
"There followeth after me today
A youth whose feet must pass this way.
This chasm, that has been as nought to me
To that fair youth may a pitfall be.
He, too, must cross in the twilight dim.
Good Friend, I'm building this bridge for him."

THEY THAT FOLLOW AFTER

People come and go, but institutions may go on forever—providing always they who follow in the train of the present leadership are made ready to carry on. So must it be with the young people's society. So long as it continues to exist as one of the educational units of the local church, just so long must new leaders be discovered and exposed to a course of training that will make them ready.

Starting Right

The membership of the senior society will in a very few years be called to larger responsibilities in the church. And rightly so. It is in the larger work of the church that the training which is afforded by the young people's society is to bear its expected and one of its most evident fruits.

However, there will be new ones to take the places of those who move on to the more challenging tasks. But how much better these oncoming replacements can meet the responsibilities in the young people's society, if they receive some training before those tasks are thrust upon them. If we will take the pains to train a bit those of junior and intermediate age who are so soon to be seniors, the work of the senior society will show far happier results. Let it be said often and emphatically, if we would keep our young people's work going, we must start right—with the juniors and intermediates.

Who They Are

The names for these two younger groups are not altogether satisfactory. However, they are all that educators have made available. Our use of them, accordingly, continues.

As explained in Chapter VII and illustrated by the accompanying charts, a combination of age and school grade is the best basis for designating these two groups. Thus may we designate as *Juniors* the nine-, ten-, and eleven-year-old boys and girls, or those who are in the fourth, fifth, and sixth grades of the public school. The *Intermediates* are those who are twelve, thirteen, and fourteen, or who are in the seventh, eighth, and ninth grades of school. These divisions are, of course, approximate. They are made more for the sake of grouping teaching methods and materials than because they are distinctly marked off in human development. Accordingly, some modifications of these groups may be expected in the local situation. However, they serve well for all general purposes.

The Need of Both Groups

As pointed out in Chapter VII there are some distinctive changing processes of human growth and development taking place in this range of younger years. These changing processes demand modification in training methods and materials as individuals move on up the scale of years. Though hardly noticeable from year to year, the conditions are marked in a period of three or four years. Accordingly, there is need for training the juniors by methods suitable to the junior age and interest. Likewise, the training of intermediates must be on the basis of intermediate

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age and interests. And all that training should be such that as they move on up through the years they fit into successive groups just as little creeks merge into the brooks, the brooks into larger tributaries, and the tributaries eventually into the great river.

Aims the Same

The goal is precisely the same in the junior and intermediate society as it is in the senior society. It is learning by doing—expressing impressions. As emphasized in Chapter III it is the *practise* of worship, the *practise* of work, and the *practise* of giving that rounds out the spiritual in the human. The juniors and intermediates crave the opportunity to " do " things as much as the next older group, if not more. Of course, in each of these groups the *worship* will vary greatly, the *work* will generally be different, and the *giving* diverse in degree and object. However, the one idea of *intelligently guided practise* in a way *suited to their respective ages and interests* is the keystone essential to the arch of experience they are building daily.

Other Things Being Equal

Similarly, the junior and intermediate work will feature a *program,* an *organization,* and an *operation* suited to the respective age groups. By no means will these be simply blindly formed miniatures of the senior young people's society. The objective will not be to *ape* the older group but to *aid* the boys and girls in their living now.

The *program* should be a " highway " similar to that explained and charted in Chapter V over which the journey of these younger organizations is to press. That is, similar

in that it should be marked by a variety of special goals, not unlike those outlined in Chapter VI, toward which all efforts are to be directed. It should be guarded by monthly plans by which the goals selected are to be measurably realized. It should be lighted by the opportunity for every member to help vitally in carrying the load. Never will these be identical for the several groups. Their type and form will be similar; their content suitably graded.

The *organization* should be patterned after the principles defined in Chapter VII, with its earnest and interested officers, with its few but functioning committees, and with its loving and laboring sponsor or adviser. Here also with these junior and intermediate groups there will be similarity of general form, but variation in detail application.

Then too, these junior and intermediate groups should have their meetings of a kind and with the ideas in mind as discussed in Chapter VIII. There will be business meetings, devotional meetings, social meetings, and educational meetings. Even though the purposes of these for juniors and intermediates will be quite the same as for the senior society, their meetings will be different in form, in frequency, in preparation, and decidedly modified in conduct to fit the needs of these younger minds and hearts.

Finding the Way

Just what should be the details of the junior and intermediate programs, organizations, and operations, it is not the intent of this chapter to say. The aim here is only to lay emphasis upon the need of these younger organizations and the importance of their being provided for. Plans, projects, and materials must be sought by the interested

leaders in other books and materials which deal specifically with these subjects. Such other materials should be studied carefully. Often they may be tested somewhat by the pointers in this chapter.

A Friend in Need

They are on their marks, set, ready to go, these junior and intermediate boys and girls. Set to go somewhere. Where depends upon whether they have a guide. "A friend indeed" is the need of these younger ones. The senior society may "get by" with their work without a sponsor or adviser, as suggested in Chapter VII. These younger groups never. These youngsters require much coaching. They want to *do* the things themselves, but they are conscious of a need for assistance, a little direction, a measure of counsel. If it comes from one who loves them, who is ready to abandon himself to their needs, and whose personality and methods are such as to command their respect, they will follow. Here is the chance of chances for earnest Christian young people to prove their zeal for leading others into the Christian way of life.

The senior society owes it to these junior and intermediate boys and girls to see to it that no effort is left unattempted to afford them an organization of their own with this kind of leadership.

Stepping Forward

As for these younger boys and girls, all this interest and activity in junior and intermediate societies not only helps these boys and girls in their immediate living, but fits them in time to be advanced to the group higher up. Manhood and womanhood are always luring them on. To do

what the older folk do is their constant concern. Those above are idolized. Those below are disdained. Obviously, therefore, they are always ready to step forward.

Accordingly, as the boy or girl becomes twelve, or "passes" into sixth grade in school, he or she expects to move up in the church educational system. To remain with those younger ones longer is likely to be unendurable. Especially is this so if there exists a functioning older group. So also with the intermediate. He wants to graduate to be a senior when he reaches the age of fifteen or sixteen or gets beyond the "freshie" period in school.

Remember! Their characteristics are changing. Their interests are shifting. The training program must vary. Therefore, as those in each of these younger groups pass the upper age or grade limit, they should advance to the next group. Always should it be with due ceremony in both groups—the one they leave and the one they enter. Moreover, the existing members of the older group should always concern themselves with these incoming younger ones so that they may be quickly assimilated.

Occasionally there may be older societies which disregard the purpose of Chapter III. It is not a group of *young* Christians in training. In some such situations it may be more advisable to continue the intermediate group almost as a whole as another senior society.

SUMMARY

The assurance of a continuous and effective senior young people's society resides in the training of the still younger ones by similar methods and with the same purposes in view that are expected to govern the senior society. The

two groupings are preferred, based on ages and public-school grades. The purposes, the programs, and the organizations should be patterned after the senior society, but modified to embody the suggestions to be found in literature dealing specifically with the needs and interests of these younger groups.

Success with these juniors and intermediates hinges upon the superintendent, director, or sponsor possessing qualities of personality and interest, which attract and influence these younger people, and who, in his activities does just as his title indicates—superintends, directs, or sponsors.

Due regard for the "purpose" in young people's work requires a graduation of juniors and intermediates into the membership of the more advanced society. Where the senior society operates in disregard of the "purpose," a continuation of the group of intermediates as the second senior society is often a solution to the puzzling situation.

QUESTIONS

What additional responsibilities does your young people's society need to assume in order to make more adequate provision for the juniors and intermediates in your church? Why?

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The Evangelical
School of Theology

XVII

ASSURED RESULTS

I will not drift into my life-work, but I will do my utmost, myself; for the advancement of the kingdom of God rather than for my personal success.

I will not drift into my life-work, but I will do my utmost, by prayer, investigation, meditation, and service, to discover that form and place of life-work in which I can become of the largest use to the kingdom of God.

As I find it I will prepare for it and follow it, under the leadership of Jesus Christ, wheresoever it takes me, cost what it may.

—Baptist Life Service Pledge.

ASSURED RESULTS

"Does it pay?" will be the yardstick of any enterprise sooner or later. "Can you show results?" is an inescapable demand of the day and age. Such questions are as applicable to young people's work attempted, as outlined in these chapters, as they are to every other modern enterprise. The answer is an unequivocal, unfaltering, yes. Young people's work undertaken as directed in these pages does produce results. It does pay.

The First Flowers

Neither numbers nor brisk activity alone can serve as a measure of success for young people's work. There must be something more abiding. If the purpose of "training for service," as explained in Chapter III, continues always as the compass, and activities are programmed accordingly, one of the first indications of paying results is going to be an enlarged interest on the part of almost the entire membership of the young people's society in the local church—its *worship,* its *work,* and its *giving.* There will be a gradually increasing regular attendance of the society membership at the services of the church. There will be a growing desire and willingness to find places for serving in the work of the church. There will be a greater purpose to share in the financial demands of the church. Except the efforts of the young people's society early flower out in such results, there is reason to believe that the effort may have been nearly in vain.

The Harvest

But that is only a beginning. Results of a more heartening type are assured. Perhaps they are not so readily or immediately apparent as that revealed in church interest, yet, just as surely as the harvest follows the flowers, just so surely will larger results make their appearance. Three evidences of these results may be looked for.

These years of training in the young people's society will tend to sharpen the ambition of young men and young women to equip themselves for a worthy place in the world's work. They will demand for themselves a vocation in which Christian principles need not be stifled or juggled. They will come to see that if the motive in life is Christian, the vocation is sacred—no matter what the vocation may be.

Others will not only carry such ideas into their livelihoods or callings, but will demand for themselves participation in a definite piece of Christian work as a side-line to their vocation. It may be as a volunteer director of religious education, or a leader in young people's work in the local church or community. It may be, for the young married women, teaching part time in the week-day schools of religious education. It may be serving in a special way on State, national, denominational, and interdenominational boards or agencies.

All who have had the privilege of this training may be expected to have acquired such habits, attitudes, and control of life that in all their life relationships, in the home, in business, or the professions, and in civic responsibilities they will be displaying a constantly increasing efficiency in Christian living. Worthy followers of Jesus Christ! Ex-

cept such be the general and abundant harvest, almost would we say the sowing has been done poorly indeed, if not in vain.

Choice Fruit

But even that is not all. Another, and presumably quite a small number, will evidence, in an even more definite way, the results of such training in a purposeful young people's society. So obvious will become the need of special Christian workers, so strong will be the urge of a still small voice to commit one's talents to that need, so satisfying will have been the rewards to tasks well done in the society's round of activities, that here and there from among the members of the society will step out recruits for the ministry, for missions, and for leaders in religious education. Nothing short of a full consecration to the work of the Kingdom through church channels will satisfy some.

Abundant Proof

Prove it? Listen to the testimony of one pastor written two or three years ago. Such testimonies are legion.

"I have a picture gallery in my study. The pictures are more precious to me than would be costly paintings which I might have bought abroad. They are pictures of my young people—about thirty of them—the choice fruits of a lengthening pastorate. Near my desk I have three pictures set in one frame, the faces of young women. Maybe these three are just a little more precious than the others, because I found them ripening when I took the pastorate seven and one-half years ago.

"I baptized Lillian. It was my first baptism on the field.

I do not ever expect to lead through the waters a more genuinely converted soul. She had found herself in the simple little Sunday evening meetings of the young people's society. Her interest in Christ was born in her from her mother who was naturally religious. But home conditions had caused the family to drift away from the church. However, Lillian's heart burned with a real passion to do God's will. With high school over and normal school taking her away from home during the week, still she seized every opportunity to do her Master's bidding. Then came her appointment to teach in a city 500 miles away. Under the most adverse conditions she found her place of service there. Then came the tidal-wave of doubt. She was frank and honest—her faith sagged, but never broke. When the storm was past, she was more lovely in her womanhood than ever, and more beautiful in her consecration. Her university career of two years was a steady ascent to real Christian leadership. She is a Student Volunteer now, ready to be a high-school teacher —ready to put a life, that learned from school days the joy of expressing itself in Christian service, at the bidding of the Master who is very real to her. She found him in the young people's society.

" At the other end of the frame is Doris. She and Lillian are bosom friends. They are very different in their human nature—but quite indistinguishable in their spiritual nature. Doris is the older sister of a home full of boys. Her mother has not been well for years. And she is nervous. Her brothers and her parents—although members of our church—have scant sympathy for Doris' life-plan. That plan has been, since early in her church experience, to be a missionary—a kindergartner in Japan. Every step of the

training for this life has been taken with misgivings on the part of the family. With her kindergarten training complete, Doris entered the Missionary Training School. Here her health broke. But her spirit stood erect. She migrated to the coast—applied for a teaching position in a little town in Southern California. They told her they had nothing but the kindergarten of the school in the Mexican quarter. She leaped to an acceptance. Ordinary teachers stayed there only two months. Doris has put in one triumphant year and spent a restless summer waiting till she could be with Tony, Rosa, and Pedro again. She thrilled our prayer-meeting this summer as she poured joy out of her heart at the thought of being a missionary although a public-school teacher. And she gives the credit to the young people's society of our little church.

"Between Doris and Lillian in the frame is Beatrice. Her face was aglow with the passion for service the first time I saw her. It was in the young people's society meeting on the first Sunday of my pastorate in 1917. She has counseled with me over every one of the rapid steps by which she has already reached a place of unwonted student leadership. There were times when her parents' desires for other types of development became an active program of opposition to her chosen plans. She studied two years in New York City. Then took two in college at home. Everything she took hold of in our church, either in the Sunday school or young people's society became charged with her undefeatable spirit. For a year or two she traveled for the Student Volunteer Movement. She consulted with young women in more than a hundred colleges, East and West. At times she would be at home but a few months at a stretch. But even then she would find

her place in the church's program and make things hum. She is now married to a man under appointment to take up agricultural education in China. Beatrice is quite decidedly a product of the training opportunities in our young people's society.

For Example

"Besides these three framed pictures I have another. It is in my memory, but it will never fade. It is a wedding in our church. We ministers officiate at many kinds of wedding. We have our misgivings many times. But when Harvey and Sylvia stood before me I was satisfied. Harvey had been given by the church, some years before, a little printing-press. A friendly contract had been entered into by which he was to do the printing of tickets and programs for the church and work up a business for himself. Gradually through school and college he developed this little business. He moved out of his father's basement—established himself in a neighboring town—and is now incorporated and conducting a very satisfying business.

"But there is much more in my picture than that. Harvey is a junior deacon, and he is teacher of a class of high-school boys who are all there every Sunday. Also he is sponsor for the entire young people's work of the church. We do not usually call young men saints—and less likely so if they are printers—but Harvey is a printer and a saint.

"So is Sylvia. She, too, grew up in the church. She is beautiful in soul and body. She is an artist with her hand and with her heart. She is her husband's right-hand man in all his worth-while duties. When these two stood be-

fore me pledging to be true to each other till death should part them, I could hardly speak my words of official ministry for sheer joy. For these two had signed no volunteer pledges, taken no missionary training courses, but they were going to stay right there on the home field, build a Christian home, stand for Christ foursquare among their old-time schoolmates—and what does the world need more than this?

"I could tell of more such couples, and of single lives. This is the choice fruitage of the church, and happy is the pastor who can see it ripening under the Light of the Sun of Righteousness."

The Hidden Force

"Does it pay?" has been answered abundantly in young people's work across the land. Such work will continue to bring just such heartening rewards, if there are those who will labor in the vineyard of the young people's society.

There is an easily discoverable secret for such results. It is in a young man or young woman willing to consecrate self to the task of directing the work of the young people along the lines sketched in these chapters. It may be in the office of president, it may be as the leader of some group, or it may be as the chairman of some committee. With some it may be in the enviable calling of sponsor or adviser. In any one or all of these positions, it calls for one who will study and apply, often with modifications to suit local conditions, the suggestions found in these chapters and in other sources to which the reader will readily find himself led.

Let there be two or three young people in any local

church, ready to give abundantly of their leisure time to such an enterprise as the young people's society, and the world will be enriched by just such a harvest as has been portrayed.

Are you ready? Then commit yourself "unto Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." "Be thou faithful unto death, and I will give thee a crown of life."

SUMMARY

With any worth-while enterprise, the hope of visible results is a natural desire. Numbers or actions alone are not a sufficient measure for successful young people's work. Where the true purpose is kept clearly in mind, and the activities programmed as suggested, the first indications of real results will be a deepened interest in church activities on the part of many members and a desire and willingness to be of help.

From among these will appear many whose choice and following of a life-work will be guided always by Christian ideals. A goodly number will go out in to the various walks of life with some phase of Christian work an avocational pursuit. All should increasingly evidence Christ in the regular daily round. A few will hear the call of the Master so strongly presented to them that only a full surrender to definite Christian work will satisfy.

The force which will assure these results is one who, recognizing the possibilities, abandons himself to the task of leading the work of the young people's society along the lines herein outlined.

QUESTIONS

1. Tell some of the results that you know have come from your young people's society in the last ten years. Explain why you think the society should receive the credit for this.

2. Testify of some specific enrichment in your life which you attribute to work in the young people's society.

A TEACHING PLAN

The following outlines may be of help in indicating how this book can be most conveniently and adequately covered in either a ten- or a five-period teaching schedule:

For a Ten-period Course

LESSON

1. The Purpose of Our Task. Chapers I, II, III.
2. The Principles of Program Building. Chapters IV, V.
3. The Program Possibilities. Chapter VI.
4. The Basis of Organization. Chapter VII.
5. What Makes the Meetings. Chapters VIII, IX.
6. The Importance of the Three Types. Chapters X, XI, XII.
7. The Group Plan. Chapter XIII.
8. Finances and Future Leaders. Chapters XIV, XVI
9. Planning a Year's Work. Chapter XV (VI).
10. A Review and the Results. Chapter XVII.

For a Five-period Course

LESSON

1. The Purpose of Our Task. Chapters I, II, III, XVII.
2. The Principles and Possibilities of the Program. Chapters IV, V, VI, XV.
3. The Basis of Organization. Chapter VII.
4. What Makes the Meetings. Chapters VIII, IX, X, XI, XII.
5. The Group Plan and Other Important Things. Chapters XIII, XIV, XVI.

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